Unity

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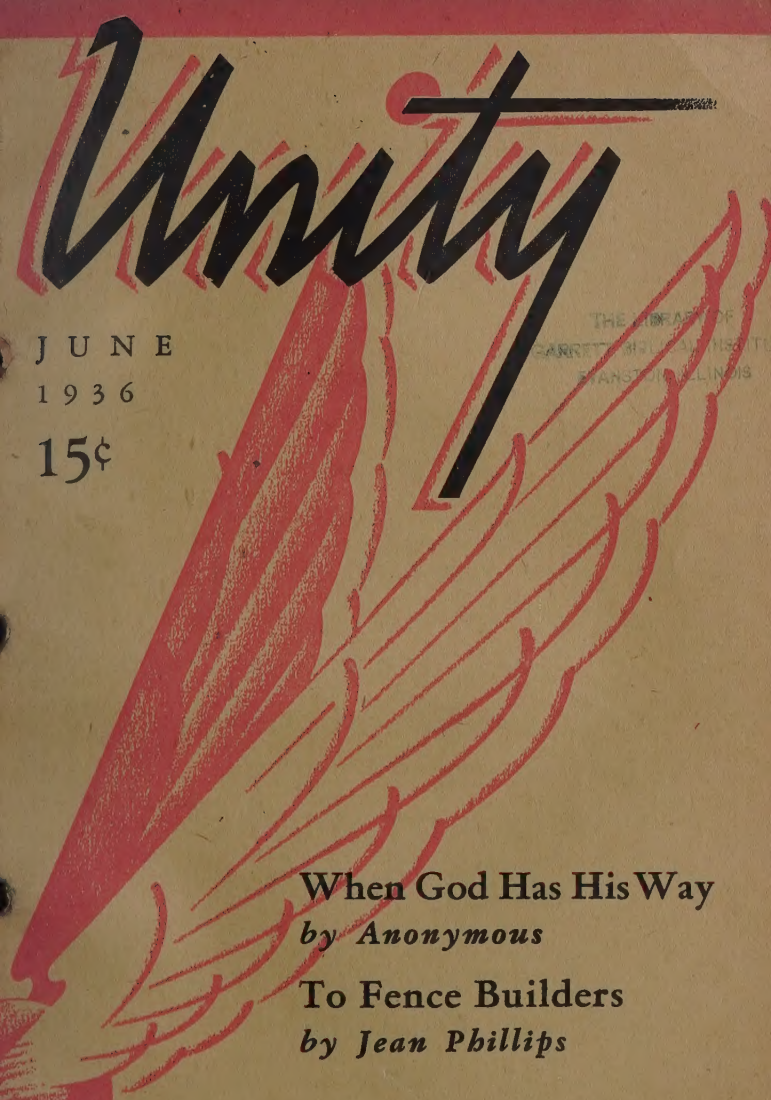

When God Has His Way
by Anonymous

To Fence Builders
by Jean Phillips

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JUNE 20 to JULY 19

†

Healing

The Christ life quickens and heals me.

AT NINE P. M. EACH DAY, CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Christ blesses and multiplies my substance and I am abundantly supplied with all good.

AT TWELVE NOON EACH DAY, REPEAT, FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY THIS PROSPERITY THOUGHT.

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

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WHEN GOD HAS HIS WAY

A metaphysician "takes her own medicine"

PART ONE

BY ANONYMOUS

Saturday morning, July 20, 1935. I am up two hours early so that I may be quietly alone to think this thing through. The family is still asleep. It is dark outside. But within my inner self a new light is dawning. For today I chart a new course. I see now that I have been going in the wrong direction. Naturally I arrived at the wrong destination—a bog. Strange how we human beings persist in trying to settle our tangled affairs in our own human way until we are run into a corner or blind alley from which there seems no exit until we turn to the rightabout and face Godward. I have been trying my way. And I am in a corner.

But today I step aside and let God have His way. In order to keep a constant check on myself I shall write this running account, for it is easier to review one's thoughts and actions when they are set down on paper. It is easier too to see when mistakes creep in; helpful to watch the outcome of certain lines of thought and action.

Do I understand how to let God settle this condition that has brought unhappiness to us all, and illness to my husband? How shall I step aside? First, I believe, by letting go of all fear and worry; then by believing with all my heart, with a childlike faith that God can and will work this tangle out into harmony and happiness for all concerned.

Alone, following my own methods, I have been failing. Things have been growing steadily worse since the hour Frank came home and said, "Charlie Carter has skipped, leaving us holding the bag for that eight-hundred-dollar note, due November 1," adding bitterly, accusingly, "just as I told you he would."

It isn't alone the money. It is not as simple as that. Charlie Carter himself is involved, his future, our faith in him, his faith in himself, and the feeling that has arisen between Frank and me over the whole thing. It started out simply enough. We were confident and brave, my husband and I, getting Charlie out of jail, setting him up in the little business. We trusted him then; we said so to each other and to him. We believed in Charlie. We said we knew he would make good, come through, pay off that note, because he was truly a fine young man worthy of help.

★ ★ ONE CANNOT go far in an experiment in Truth unless one is truthful. Well, then, the truth is that both my husband and I began to doubt Charlie once we had agreed to stand good for his obligation. Listening to neighbors tell us what fools we were to trust a jailbird, we began to doubt our own reasons for helping the fellow. Perhaps that is the center of the tangle. Our thinking became snarled first. We are perhaps all a bit like that. Our faith is very high until it has been genuinely tested. Reactions to facts and theories are so different. One thing is sure. Since he left town three weeks ago, Charlie Carter has been thinking that we never did believe he would pay that money back, and that we really expected him to "skip out on us," because those are the very thoughts we have been sending him constantly, wherever he is.

I don't see any way out on the financial side, and I am very distressed about the growing break between Frank and me. Frank seems to have forgotten that it was not

entirely my idea, that he was as eager in the beginning—wait, this is wrong thinking. All right then. I believe this need will be met in every detail. I do not mean to say that I expect Charlie Carter to come up the path dramatically on the 1st day of November and with a fine flourish declaim, "Here's your money, madam," as if it were the last line of a melodrama. I mean only that God will meet all these needs.

Eight hundred dollars must come from somewhere outside all our known means of income. Frank's salary is fixed, and no raise in sight. In fact, like the others he took a reduction the first of the year. Our budget will not budge. The only way I know to get extra money is by extra writing, yet my schedule is quite full, carrying into next January, and I am far behind. A great deal of time wasted in three weeks of worry!

★ ★ THE MONEY is worry enough. But the inharmony in our home here is the worst of all. Last evening Small Daughter said, "Mother, you are in such a hurry these days it makes you act cross with us. And you didn't come to hear the mocking bird when I called you. Yet you tell us we always have time to be happy!" Frank might just as well be shouting his troubled thoughts; we feel them just as though he voiced them. He goes to work in the morning without breakfast, tight-mouthed and glum. The whole house seems to vibrate to an undertone of discord, threatening to flare out in an open break at any instant. Naturally the children react to it in crossness and restlessness.

There doesn't seem one way—hold on! It is this same reasoning, this very kind of "praying" that has brought me to my present state of frustration! That and my trying to live Charlie's life for him. Now that I am checking up on my thoughts I realize that I was more anxious about his welfare, worrying whether he should be able to

make ends meet and thus be able to pay off that note—so that we shouldn't be obliged to—than I was about my own. I must admit too that I had taken the whole affair upon my own shoulders, felt personally responsible for the outcome, since it was I who brought Frank into it, not he me. But that is all past. This is present. Now God has His way.

I shall close this entry and devote an hour to prayer and meditation. Each morning when I awake I shall repeat the affirmation I have chosen: *"This day I joyfully serve God and His, because this day God serves me and mine."* I know that many channels are open. "The things which are impossible with men are possible with God."

★ ★ *Monday night, July 22.* Already the tension in our home has been eased. The children are not so irritable—or rather it is I who am not, and theirs is the natural reaction. This morning Frank said he had slept better last night than he had for several weeks. He ate a good breakfast and went to work smiling. He said, "When you feel well, you feel sure, and nothing in the day's work seems too big for you." It works another way too. When you feel sure, you are well and nothing is too big for you.

Soon after breakfast this morning I started writing. Then Frank phoned to ask if it would be inconvenient for me if he brought a friend home to dinner, and was it asking too much of me to make some of the fresh apricot tarts with whipped cream for dessert? It wasn't. For having set myself to be a servant to God's people, I could but welcome the guest, a stranger to me.

Writing was over for the day. I had to go to the far orchard for the apricots and to town for the whipping cream. It meant extra house cleaning and setting the big table in the dining room. The work went along easily, cheerily. Mr. Withers, the guest, proved a morose, unlikable fellow soured on life until I remembered our true

relationship and then I found him charming. He is fond of Frank. No writing done, but it was not a lost day, of that I am sure.

★ ★ *Saturday, July 27.* A week of this new plan, and things are certainly better in the home. I have done a little writing. Not a cent in sight—that is, to my physical eyes —toward the debt. But each hour of contemplation, each reassuring me that God is looking after us, makes me that much surer it is true. Unexpected expenses failed to deflect me from my high resolve. When Frank said, "Pay them, use my vacation money, I can't afford a vacation anyhow," I silently declared that we can afford every good thing. When he added, "with that cursed note coming up," I silently blessed it and all concerned, and presently his ill feeling left him.

It is a matter of watching every thought, every word. I shall send to Unity for a prosperity bank. The daily drill is a help in controlling my thoughts and most of all in keeping down my fears, for it dissolves them in faith.

Monday night, July 29. Ruth phoned me this morning, asking me to drive for a few days for her and some friends here from Boston. They have a full schedule. This is their first sight of Southern California. Ruth is my very good friend, and I am glad to serve her. Were I looking at this with my limited sight, I should say, "Oh, I can't spare either the time or the money," but I have promised, gladly. I am not afraid to spend time and money. It will be fun to meet new minds, new people, and to give them pleasure. I am serving God and His people.

★ ★ *Saturday night, August 3.* This morning the man came, ready to paint the two rear bedrooms. I promised the job to him several months ago. It looks like another expense, money still going out. It seems as though I shouldn't have the work done now, yet the painter is an excellent workman, worthy indeed of his hire. He needs

the work, and I promised it to him. To say now, "You must wait until a better time, because I have not enough money to pay you and have enough left for other needs," would be the same as saying, "God will not keep His promise to me, so I shall break mine to you." He starts Monday morning.

Wednesday night, August 7. The rooms are beautiful. When I paid the painter he said, "This is a blessing, for I need the money badly."

Tomorrow, the house once more settled, I shall begin writing again. It will not take long now to catch up. How foolish to have wasted even one hour in worry.

Thursday morning, August 8. Writing seems impossible today. First Helen came and offered to take the children to the beach for the day. They were no sooner off with beach balls, lunches, and bathing suits than Mr. Withers phoned me, saying that Frank had asked him to call and "invite himself to dinner." I had just completed changing menu plans when Mr. Hunt phoned. He was persistent, insistent, and not a little cross when I suggested that he come another day. But I remembered in time and asked him to drive on out.

Now I'm waiting. He has me more than curious. He says he must see me— "because you are the only person who would listen and tell me which lake to jump into." It doesn't make sense. But then neither did he, so excited and desperate. I've never liked the man very much. My sympathies have always been with his wife and children. He's always been so cocksure, boastful rather. To be strictly honest, I must admit my dislike, for the man began that night of the party here, when he said, "God? What do I need of God? Religion is a myth, created for women and weak men." But then we all say foolish things. I've asked him to come out. Lord, let me see him as he really is. If he is in trouble, let me help.

(TO BE CONTINUED)

UNITY RADIO PROGRAMS

Unity programs are broadcast daily over two Middle West radio stations. Our broadcasting schedule is:

Station W9XBY
Kansas City, Mo.
(1,530 kilocycles)

8:30 a. m. to 8:45 a. m., daily except Sunday, "Morning Meditations."

11 a. m. to 11:15 a. m., daily except Sunday, "God's Quarter Hour."

11 p. m. to 11:15 p. m., daily except Sunday, "The Friendly Voice," conducted by Ernest C. Wilson.

11 a. m. to 12 m., Sunday, Unity morning service.

2 p. m. to 2:30 p. m., Sunday, Unity Concert Band

Station WIBW
Topeka, Kans.
(580 kilocycles)

8:30 a. m. to 8:45 a. m., daily except Sunday, "Morning Meditations."

In addition to these local broadcasts Unity has on special occasions been granted the facilities of a national network by the courtesy of the Columbia Broadcasting system.

Carl M. Frangkiser is superintendent of programs at the Unity Radio Department, Kansas City; Arthur Beal, organist. The daily "God's Quarter Hour" is opened by Fayette M. Drake, who after a short prologue recites the Lord's Prayer. The address that follows is given by various teachers at Unity School.

As most of our friends are too far away to get the programs on the air, it may interest them to read one. The following are extracts from the address made by Charles Fillmore over W9XBY, January 1, 1936.

★ ★ EXPERIENCE has evolved a now well-established policy in the business world to the effect that it is cheaper to spend money to prevent wrecks than it is to spend

money to repair wreckage. But for man and his physical well-being this theory of the business world is reversed. Man plunges head-on into all sorts of dissipations, not counting the cost until he goes to pieces physically. Then he calls lustily for help to save the wreckage. Alcohol is a deadly poison, yet because it can be taken in small quantities without producing immediate death, millions of otherwise sane persons are slowly committing suicide with a daily dose of intoxicants.

Doctors warn their patients not to drink to excess. But what is excess? The daily press reported recently that a man was forced by bandits to drink a pint of whiskey, and it killed him. This was commented on as unprovoked cruelty of the most serious character and the perpetrators should be severely punished. Yet millions of men and women, young and old, all over this land, are slowly destroying their bodies with the same deadly poison, and nothing is done to prevent it.

I once read a mystical book which claimed that the planets of our solar system were leagued together in a kind of heavenly commonwealth, the sun being the home of illumined souls and the planets the abode of those who are largely in mental darkness. The claim was that great universities existed on all the planets, where all kinds of men and women were taught. There was one exception however, and that was the earth. The earth, it was claimed, is the insane asylum of the planetary system, and to it all persons of unbalanced minds are sent.

This book may have been the work of an irrational psychic, but in some respects it seems to ring true, especially in its allocation of some of our people in the sanity set-up.

Doctor Crile, the eminent physician of Cleveland, once announced that he had discovered that continued nerve shocks result in nerve exhaustion and final death of the body.

But right in the face of warnings like this nearly everybody is looking for a thrill of some kind, physical or mental. These thrills shock the nerves and exhaust the cells. When the cells are exhausted, they no longer radiate life and the soul is without recourse: it cannot exist in a dead body.

★ ★ MEDICAL science is fast approaching a union with religion in body healing. It is demonstrating in its experiments with cells that peace of mind is absolutely necessary to their perpetuation. It is also demonstrating that man's body is subject to laws similar to the primary battery. That it can be run down and exhausted even beyond the point of repair by too frequent nerve cell discharges, whether these be anxiety and worry or grief or jealousy or anger or lust. Every emotion puts pressure on the nerves and cells, and unless there is rest, relaxation, and recuperation, a nervous breakdown will follow.

The mind builds the brain cells and through them the body. A worried tapping of the mind on a certain brain center will irritate the physical organ whose function is controlled by that center, producing disorders of many kinds. Knowing this, Jesus taught, "Be ye not anxious."

When the mind is not anchored to that inner peace and trust which follows faith in an all-sustaining God, there is mental unrest, vague fears, shaky nerves, and a general undefinable unhappiness.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*."

Your mind must be stayed on something higher than yourself, if you expect to stem the tide of negative mortal thought. Even if you have no understanding of the eternal duration of God's life, you can at least believe that there is established in you a life continuity that will surmount and overcome all the ills of the flesh.

For example, a woman who is a firm believer in palm-

istry was operated on for appendicitis. When the incision had been made, the surgeons discovered that it was a case of peritonitis instead of appendicitis.

The woman was in a critical condition, and when she recovered from the influence of the anesthetic, the physician in charge of the case deemed it best that she should be informed of the true state of affairs. This was discreetly done by nurse and doctor, and it was suggested that she send for her mother and her clergyman.

Now, it happened that the patient had neither, but she had something else, an immense amount of grit and an unshakable belief in the lines of her hand. With an effort that showed in her tightening lips, she turned her hand and held it where the doctor might see it distinctly. Then she remarked, in a weak, but determined voice:

"Doctor, do you see that life line in that hand? It says I will live until I am forty-five. Those lines never lie. You can't kill me with a trifle like peritonitis. I am only thirty. Give me some water and I'll go to sleep." She fought her fight and is about today.

★ ★ ANY ONE who is not familiar with the power of the mind may be obsessed with a thousand and one superstitions. The most familiar are those suggested by fortune-tellers and so-called discerners of the future.

For instance, for one whole year a New York man suffered from a fixed idea that he could not throw off, and at the end of the time he was practically a victim of nervous prostration, because he could not get away from himself.

An astrologer had foretold that he would die when he was thirty-five. At the time of the prophecy the man laughed heartily, but as the year approached he found a shadow walking ever at his side. He tried to think that it was due to overwork and worry about his business, and he determined to go abroad for a rest.

Then something stayed the purchase of tickets for the journey, and he realized that it was fear, fear that the steamship might go down. He became afraid even to go on a railroad journey and doubled his life insurance.

Finally he took several friends into his confidence, and seldom traveled the streets at night without one of them in his company. He dodged trolley cars and trucks like one who thought all traffic vehicles were in league against his personal safety. His friends ceased to jest with him on the subject and seriously aided in what to him seemed a fight for life.

When at last old Father Time landed him safe across his thirty-sixth birthday this perfectly sane and thoroughly healthy man collapsed from pure reaction and took the trip abroad that he had feared for twelve long months.

Of course no student of Unity for a moment allows these silly prophecies a place in his mind, but we all need to be positive in our alliance with the ever-loving One, and to this end we should acknowledge Him in all our thoughts and ways.

★ ★ THIS IS the first day of the new year, and I am assured that it will be a glorious year for all who seek earnestly to do the will and carry on the good work of the Father. With the eye of the Spirit I am seeing for you, my radio listeners, some thoroughly established truths:

First, God created you to be happy and to enjoy all the blessings of life.

The trials that seem to beset you today, are but the tests by which your character is strengthened, ennobled, and made worthy to enjoy the higher things of life just ahead.

I believe your soul is too grand to be crushed by defeat. You will rise above it. You are the architect of your own fate, therefore you will be the master of circumstances

and not their slave. You will not yield to discouragements. You will trample them under foot and make them serve as steppingstones to success.

You will conquer all obstacles and turn them into opportunities. Your failures today, if any, will help you to victory tomorrow. Every day will bring you new opportunities, and you will be able to meet all things with a brave spirit and calm, courageous mind.

You will not waste your energy in useless worry. You will not mope or daydream but clothe every thought with the substance of action.

I am affirming your God-given birthright, and your supreme mastery and dominion, in the name and through the power of Jesus Christ.

HORIZONS

By Bonnie Day

Though green hills seem to touch the leaning
blue
Of heaven where the landscape meets the sky,
We know the phantom line that bounds our
view
Marks out a limit where no limits lie;
We know, advancing, there unfolds a new
And wider range of vision to the eye.

Think you the lines of time and fate and chance
Can set their boundaries around the soul,
And hem you in with adverse circumstance?
God hath not thus set limits to the goal
Of man's achievement: ever we advance,
And evermore blue distances unroll!

TO FENCE BUILDERS

We cannot get our thoughts ordered until we make an effort to set them in order . . . If we put it off until we get to feeling better, we may have a long time to wait . . . As we believe, so it will be with us; not only as we believe in the Christ power, but as we believe in the barriers that we build between ourselves and this power.

BY JEAN PHILLIPS

BECAUSE YOU have never built a picket fence or a cobblestone fence or a wire fence, don't be too sure this message is not for you. You may never have used wood or stone or iron to construct a fence; you may never have wished or intended to build any kind of fence, but this does not necessarily mean that you are not a fence builder. For all fences are not made of stuff so tangible as wood and iron and stone, and all fences are not built intentionally.

Here are some samples of the sort of materials out of which most of us are industriously, and almost always unconsciously, building fences.

"I'm afraid I'll never be well as long as I must live in this climate."

"If I could get hold of a thousand dollars, I could save my business."

"You can't expect to find steady work until conditions improve."

"If John would only change his ways, I could be happy."

"If I could just get to feeling better, I could get my

thoughts into order; but as it is——"

Every time we say anything of this kind we are building an invisible barrier that shuts out the very thing or condition we really want. We are making a requirement that must be met before our desires can be fulfilled.

★ ★ NOTHING except a change of climate can possibly cure any one who says, "I'm afraid I'll never be well as long as I must live in this climate," so long as he holds that belief. A change to another climate may possibly effect a cure because it would meet the self-imposed requirement in which he had faith. But if after making the change he failed to improve, he might say, "I made the change too late; if I had come two years ago I could have been cured." Thus he would add a requirement that would be impossible to fulfill. Obviously it is impossible for him to go back two years. By placing the possibility of healing in the past he is cutting himself off from all hope of present help. His belief that his healing is dependent upon something that failed to happen in the past builds a fence that shuts it out forever.

The business man who believes that the only way out of his difficulty lies in acquiring a thousand dollars will fail if the money does not come into his hands. He is limiting his good to one channel, demanding that it come in one form only. A dozen other solutions may be at his very gate ready and waiting to rush in, but so long as that "if" keeps the gate locked, they must all stay on the other side of the fence.

One who puts off the expectation of permanent work until conditions improve will find that conditions do not improve for him. His need for employment is greatest when conditions appear at their worst, and they will begin to improve only when he finds the steady work that represents better conditions to him. As he puts off hope of finding this work into the future he also puts improve-

ment off into the future. He has walled himself into a labyrinth from which he cannot escape until he realizes that the hoped-for improvement must begin in his own mind. He will discover then that improved mental conditions result in improved outer conditions.

★ ★ PERHAPS the most familiar of all fences is the "if" that keeps us from being happy or comfortable or carefree because some one fails to conform to our idea of what he should do or be. Much of the discord in our homes is from this cause. Fences are built of selfishness and thoughtlessness, of pet aversions and temperamental moods that shut out the peace and pleasantness of life together. There is such an abundance of material for fence building in every family that it requires constant watchfulness and determination to refrain from using it.

Then there is the self-deluding type of fence which we construct when we use ill-health as an excuse for not making an effort to keep our thinking orderly and harmonious. We cannot get our thoughts ordered until we make an effort to set them in order. If we put it off until we get to feeling better, we may have a long time to wait. For disordered thinking is frequently the cause of disorder in the functioning of bodily organs. We must reverse our thinking and not mistake causes for effects. We must determine to keep our thinking so straight and true that we shall no longer erect barriers that defeat our own good purposes. We must keep in mind that the creative law that fulfills all our decrees is back of the requirements we make, and by this same law these requirements must be met before we can get the desired results.

★ ★ THAT JESUS recognized this law is quite evident from the account of His healings in the Bible. In practically every case He conformed to the requirements of those who sought His help. He knew that the healing that He was able to give under any conditions could be re-

ceived only through the channels provided.

When Jairus, the ruler of the synagog whose little daughter was sick, came to Him and said: *"I pray thee,* that thou come and lay thy hands on her, that she may be made whole, and live," Jesus went with him, and "taking the child by the hand, he saith unto her . . . I say unto thee, Arise. And straightway the damsel rose up, and walked."

To the centurion who came asking that his servant might be healed Jesus said, "I will come and heal him." But the centurion did not believe, as Jairus did, that it was necessary for Jesus to lay His hands on the sick in order to heal them. He said, "Lord . . . only say the word, and my servant shall be healed."

Jesus' answer to the man, after He had marveled at his faith, was a simple statement of the law back of all experience. He said, "As thou hast believed, *so* be it done unto thee." This was true not only of the centurion to whom Jesus said it two thousand years ago, but it is true of all mankind, in all times, past, present, and future. As we believe, so it will be to us; not only as we believe in the Christ power, but as we believe in the barriers that we build between ourselves and this power.

★ ★ THAT JESUS recognized doubt as a barrier that must be removed by a positive statement of faith is shown by His question to the blind men who begged Him to have mercy on them. Before He healed them He asked, "Believe ye that I am able to do this?" And when they had answered, "Yea, Lord," He said, very much as He had said to the centurion, "According to your faith be it done unto you." Not according to His power, which was and still is unlimited by circumstances, but according to the acceptance, the belief, the faith of the one who asks His help.

The only obstacle in the mind of the leper was his

doubt of Jesus' willingness to heal him. He said, "Lord, if thou wilt, thou canst make me clean." And Jesus met not only the spoken requirement of the leper by saying, "I will; be thou made clean," but He also met the unexpressed requirement that must have been in the consciousness of one who knew the stigma of being untouchable. He "stretched forth his hand, and touched him." It was not necessary that Jesus touch him any more than it had been necessary that He lay His hands on the servant of the centurion. His word alone would have been just as effective in this case. His gesture filled no necessity of His own: it was done from the depths of His great compassion and understanding, to convince the leper that he was indeed clean.

The woman who for twelve years "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse," laid down a simple requirement, yet one that might conceivably have proved impossible to observe. When she heard of Jesus, "she said within herself, If I do but touch his garment, I shall be made whole." Her faith was very great but not great enough to release her from dependence upon a physical act. She might have made her requirement even simpler by saying, "If I do but see Him, I shall be made whole." It would doubtless have been easier to see Him over the heads of the multitudes that crowded about Him than it was to struggle through the throng to reach Him. If she had not been able to accomplish her purpose, the fence that she had built—her own self-imposed barrier—would have deprived her of the relief she sought. Her case must have been considered incurable from a medical standpoint, for she had grown worse under the care of physicians. Jesus, then, was her last hope; and we may be sure that since she believed it imperative that she touch His clothing, she made a determined, even a desperate effort to

fulfill her own decree. Fortunately for her, she was able to do so, with the result that she was instantly healed.

★ ★ WE TOO often make determined and desperate efforts to surmount the fences we have erected. When we fail, we lay the blame on anything and everything except the fence itself, principally because we do not recognize our words and beliefs as obstructions to God's free-flowing good. Because we cannot see clearly how certain problems are to be worked out, we circumscribe the "divinely natural" adjustment by laying down definite lines that it must follow. We ask God to help us and then we tell Him how He is to do it, and often the way we insist upon is not the best way even from our limited viewpoint.

We seldom sit down and face our troubles, making a concentrated effort to work a way out or to discover why this particular experience should come to us. We usually accept the unpleasant things in our life as something that "just happened" or that some one else is responsible for. Then we proceed to fence ourselves into the situation still more securely by choosing some condition that seems to us the most apt antidote and by declaring that it must take place before the trouble can be remedied.

We then have not only the problem to deal with but the limiting requirement as well. And since we are usually unaware that we are building such a barrier, we go on adding height and breadth to it by repeating it over and over until we become convinced of its reality. When this happens, our progress is brought to a standstill for we are shutting the activity of divine wisdom out of our affairs. This is the reason for many of our delayed demonstrations; we have failed to open our mind, to provide a free channel for their completion.

★ ★ IF YOU find now that you have been a fence builder and you want to change your mental occupation

just keep a careful watch on your thoughts and conversation and see that you do not use the important little word "if" in a qualifying sense. Examine your thought habits to see whether you have fallen into the belief that your health or your happiness or your well-being is possible only under certain circumstances. Then make up your mind definitely to tear down by denial all the old fences you find in your thought domain, and resolve to build no more.

Remember, fences are a symbol of limitation. They always shut out more than they keep in.

The Greatest of These

By Clarence Edwin Flynn

Forces there are that ebb and flow
As tides upon the sand;
Currents there are that come and go
In every race and land.
When each is tested, great and small,
By time's unerring scales,
Love is the greatest of them all,
Because it never fails.

Faith walks that world by vision gained
Of things by eyes unseen.
Hope keeps the weary heart sustained
Whate'er its woes have been.
Love strives and wins; though hope seem small,
Its patient strength prevails:
It is the greatest power of all,
Because it never fails.

THE CHEERFUL OUTLOOK

Teach the child to expect that his life will be fortunate, that his plans will come to success, that he will be able to surmount the obstacle that he is sure to meet, because he is walking in God's path.

BY ZELIA M. WALTERS

THE GOAL of life is happiness. We name many other things as life's goal, but resolved down to their final elements they all mean happiness. The old catechism told us that the end of man is to know God and enjoy Him forever. In simplest terms, our goal is to know God because only thus can we know real happiness. If knowing God made us miserable, we should not seek to know Him, no matter how much we might laud His grandeur and power. A material-minded person might say that his goal in life is success in his chosen work. Again the answer is happiness, because he cannot be happy if he fails in the work he likes to do. One who loves another deeply might say that the goal of his life is the well-being of the beloved. But again there can be happiness only if all is well with his beloved. The ambitious might name as his goal power or money, the thoughtless might name pleasure as his, but in all these instances and any others that might be named the ultimate goal is happiness.

However there is no use in saying these general things to a child. They are abstractions to him. But our business as parents and teachers is to train him for happiness as

definitely as we train him for a job.

★ ★ Is THERE such a thing as a naturally happy-dispositioned child? My own belief is that naturally all children have a happy disposition. To be sure, we see some babies that seem to bubble over with laughter, and others that look out on life with solemn, questioning eyes. But do let us remember that a cheerful outlook does not mean a perpetual grin. The child or adult of thoughtful inclination that seldom smiles may have a wellspring of happiness in his heart. Let us look to serenity, poise, a quiet hopefulness, a steadfast assurance of the God of love in the midst of life rather than to more noticeable demonstrations.

To the child past babyhood there seems to come some setting of the disposition toward joy or gloom. Was he born that way? All children were born for joy, and if you want to know why they begin to differ so much in these early years, look to the homes from which they come. One home lives in the faith that God's will toward man is good, whether the parents express it in religious terms or not; the other home lives in doubt and fear, in an atmosphere of dread of what may come on the morrow.

When I was a young girl I assisted in social-settlement work. One day I was sent into a home from which the mother had been suddenly called, and I, an untried young worker, came in to take care of her two children, respectively five and two years of age. During the mother's absence, I set to work to put the house in order and feed and amuse the children. But it was a terrible day. If I had lived in Biblical times I should probably have reported to my superior that those children were possessed of devils. For two such ugly-tempered, obstinate, cross-grained children I had never seen. They whined and cried and quarreled, threw things at each other and at me, seized upon anything to strike with, were deaf to

stories and songs with which I could usually manage any kind of child. Poor little mites! As I look back now to that poor apology for a home, I know the children were not possessed of devils—unless it were the man-made devils of lack of all the things that should be the birthright of every child. From them I looked to other children in my own circle, children that seemed to be radiating smiles and sunshine. Look at the homes! There was the answer. One child is not born cursed with a bad disposition while another is born blessed with a good one. God doesn't run any such lottery as that, letting here and there a child draw a lucky number for a prize, while the large majority of them draw blanks. All children are His favorite children, and all come from His hand with the capacity for happiness. It is what we do to them after they are born that makes the differences.

★ ★ How GREAT then is the responsibility of the parent who realizes that the child may be trained for happiness!

From exactly the same circumstances one child will draw happiness and another unhappiness. Witness this incident.

It was the day of the Sunday school picnic. This particular school made of its picnic a gala day to be remembered all the year while the next one was looked forward to. There were unexpected treats and new games and contests. It was before the days of such numerous amusements that children become surfeited with them. All the school came. But hardly had they reached the picnic grounds when it began to rain, a summer rain of slanting silver spears. The children were crowded into the sheltering pavilion. Near me stood two families of children grouped about their mothers.

"What a shame it had to rain today, of all times," said Mrs. A——. "What in the world are these children

going to do? All their fun spoiled. We can't have the games or the races. I wish we had stayed at home." As soon as she ceased the three young A——s took up the plaint. One wept, and the other two whined: "What are we going to do now?"

The young B——s looked at their neighbors and then said to their own mother, "What are we going to do now?"

"Well, first, let's thank God for the rain. All the gardens need rain. You can think of our flowers at home lifting up their cups, and saying thank-you, thank-you. The new radish seed we planted will probably be popping out of the ground when we get home. All the farmers around are looking up at the sky and giving thanks for the rain. See how nice and clean those trees yonder look already. Look at the long shining drops. And rain doesn't matter when you're in swimming. You might put your bathing suits on now and run out in the rain, and then go down to the beach and swim before dinner." With whoops of joy the young B——s ran to get into their bathing suits, and soon all the children who had brought bathing suits had put them on and were racing about in the rain and having a fine time. Of course the shower cleared after a while. The children had their treats and games as usual, and added to the usual fun was the unusual frolic in the rain.

★ ★ Out of the same circumstances discontent and woe, adventure and joy! Do we require our environment to serve us, to further our design of life, or do we act like sad complaining slaves to the day's happenings? It is not to children that we address this question but to the mature and thoughtful. The children will look at life largely as we teach them.

While considering the sort of life that the family atmosphere impresses upon the child we need to refer to

a question belonging particularly to the present time. What has this thing that we call the depression done to our children? In too many homes it has let the child in for fears, resentments, bitterness. It has shaken the foundations of the child's visible world. Many children have known physical hunger, but many more are suffering from spiritual starvation. The child has a right to feel that his home is secure and that his parents are masters of every situation. Beyond this, deeper and more important, every child should feel that God is present in his life, that there are eternal foundations that cannot be shaken, and that good can be found even in the seeming defeats of life. We have cheated the child if we have not taught him to feel that his life rests upon the unshakable foundation of God.

In thinking of the depression let us again contemplate two ways of using the same material. Two families living side by side find their material wealth swept away in the financial storm. Both families must move to less pretentious homes farther out in the country, where living expenses are lower. In one family the parents bemoan the loss of advantages that should have been a matter of course for their children. They must go to an ordinary centralized school. There will be no music lessons, no dancing lessons, no sports at the country club. There will be no associations with the "right" people—by which these parents mean people with wealth and influence. The family will have to do its own work. It cannot afford nice clothes. There will be but one car, the cheapest one, to take father to his work in town. The family will be buried in the country. The children will have no chance.

★ ★ THE OTHER family treats the affair as a thrilling adventure. Just think, we'll live in the country right next to the woods. We're going to a country school, and we'll meet a lot of farm boys and girls and perhaps learn things

from them. We'll do our own work, and every one of us will have his own job, and we must see what each one likes to do best so that we can divide the work up fairly. Now we'll find out what Betty learned in her cooking school, and whether Jane can really make a pretty dress, and whether John's manual training taught him to make shelves for his room, and whether Mark can take care of a garden. Yes, we can all have pets. Mark can have those ducks he's been wanting if he will dig a pond for them. There's a clean brook runs through the place. Don't you think if we all worked together, we could make a swimming pool? Thus one family lives, looking up to God who has set them in this place for a while, not for poverty but for riches. The other family just subsists, beggars in a place of abundance. Which way are you teaching your children to look at life?

We have tried to show that the most important factor in the training in outlook is the family atmosphere. But when the right atmosphere has been assured, there are still some things that can be done to help fix the habit.

★ ★ 1. TOLERATE no whining. In Susannah Wesley's "Journal" she relates that she did not permit a child to cry after it had passed one year of age. If Mrs. Wesley with her nineteen children could thus abolish useless whining, does it not seem that a modern mother with modern resources at her command ought to be able to do that with three or four? The whining, crying, teasing, and fretting that make so many homes unpleasant are quite unnecessary. Forbid them absolutely from the beginning of the child's understanding and see that your decree is enforced every time. It is astonishing how quickly this may all be done away with and how much happier every one is when it is done.

2. Let the mother resolve that there shall be no foolish indulgences or coddling. I think we sometimes too

lightly pass over Paul's admonition to endure hardness. Especially do we disregard it when it comes to dealing with our children. "They are so little," we cry, and we treat them as if they were fragile things that would perish at an adverse breath. They are not. They are hardy and tenacious little creatures and wholesome hardness is good

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EMERSON SAID: *Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation*

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for them. Teach them to wait upon themselves, to help others, to do hard tasks cheerfully, to bear the pain of bumps and cuts without a fuss. Let us remember again that real love is not soft, silly, sentimental. It is stern, even hard, and holds us all up to the highest standards.

3. Cultivate the attitude of thanksgiving. Tactfully and unobtrusively remind the child to give thanks for his smallest joys, to look to God who made our world a place of so many things that minister to joy.

4. Look upon life as an adventure, different every day. Say to the small child in the morning, "I wonder what pleasant thing will happen today." Keep him looking for it, expecting it. At night say, "What pleasant things have happened to you today?" and let him recount some of them.

5. In the bedtime story hour give the child stories and songs of the success of the righteous adventure. Give him heroes who went forth with courage and cheer and never faltered no matter what the difficulties. Teach him to expect that his life will be fortunate, that his plans will come to success, that he will be able to surmount the obstacle that he is sure to meet, because he is walking in God's path. Every child needs heroes for his pattern. Take pains to give him real heroes.

6. Teach him to lift his eyes to far horizons and look forward to great ultimate goals, not his alone but goals for all mankind. Help him to feel his brotherhood so that he will want to go forward in what is good for the race.

7. Teach him hope. In our present state of culture we are likely to treat hope as a very unsubstantial virtue. We brush past her as if she were not there. We point to the ineffectual people who keep hoping for something better when there is no foundation for their hopes. But in truth hope is a strong and substantial virtue. Paul ranked it with faith and love and said it was abiding. There can hardly be a cheerful outlook if we discard hope. Not idly does the poet picture hope as a rainbow that appears when the sun shines out before the storm has quite ceased.

★ ★ LAST BUT most important, teach the child that he has been sent into the world by God, who has a plan for his life. There is something that God wants him to do, and his real work in life is to do that. He is not one of teeming, indistinguishable billions on a sort of an ant-hill of life, even though the atheistic scientist may say something like that to him. He is a son of God. He individually is dear to God. He may share in Godlike attributes if he will. God has planned for him and provided for him. He is really an important person. The teaching of this kind of importance will not make for vanity, pretentiousness, or egotism, but on the contrary will bring a deep sense of real humility.

The cheerful outlook, then, is not a surface quality that we may put on as we would a garment suitable for the occasion. It is bound up with the deepest springs of life. It rests on an assurance of the love of God working itself out through the common events of the day.

EDITOR'S NOTE—This is the sixth of ten articles by Zelia M. Walters. The seventh will appear in July UNITY.

I ACCEPT

Whenever man accepted the teaching that God was in a place remote from him the evidences of genuine spirituality were few indeed, whereas when he thought of himself as in close fellowship with God the result was an unshaken faith that was manifested in unusual works.

By Genevieve Courtney Maurer

"FAITH . . . is a conviction of things not seen." Since God is invisible Spirit and man desires personal faith in the power of God, this definition might be interpreted thus: Faith is the acceptance on the part of man of an impersonal, unseen God and of his own experience as evidence that God's power is instantly available and unfailingly good.

Practically every one who is conscious of a vacillating faith in the presence and power of God is searching for God outside himself. Belief in spiritual kinship with God has always been synonymous with very close relations with the Supreme Being, as is evidenced by the frequent use of the term "Father" and "Comforter." As we study the history of religion in the Bible and in other sources, we find that whenever man accepted the teaching that God is in a place remote from him the evidences of genuine spirituality were few indeed, whereas when he thought of himself as in close fellowship with God the result was an unshaken faith that was manifested in unusual and far-reaching works.

Real faith is based on what we personally know to be true. Impersonal Truth, when shorn of the man-made mysteries that far too often encompass it, is very, very

simple and understandable. Complexities such as human limitations of time, size, and space tend to separate us from our divine source rather than draw us more closely to it.

★ ★ WHAT MENTAL contortions thinkers must have experienced in trying to accept the once-prevalent ideas about a distant, manlike God, seated on a throne millions of miles away in the heavens, listening impartially to all but deciding most partially in behalf of a favored few when He dealt with the petitions of a billion or so people in this world, to say nothing of the beings in all the other worlds in the universe about which men here on earth know practically nothing. Is it any wonder that so many beliefs grew up among the people concerning the necessity of human and superhuman go-betweens or intermediaries between God and man? If we tried to accept such a belief today, most of us would resort to airplanes, stratosphere balloons, and a "big pull" with intrepid explorers so that we might be sure that our special petitions would reach God.

While the above illustration is a caricature of what many of us once tried to accept, it is quite possible that the reason we are deploring a lack of faith is that we have not entirely discarded the outworn relics of an unreasonable and improbable belief. Truth is truth regardless of time and change in conditions. Our relation with God involves something that "goes direct from heart to heart, from soul to soul, between man and his maker." We need nothing but personal knowledge of God to "bolster" our faith in omnipresence and omnipotence so that faith will stand firmly and remain steadfast with no other support than Truth for all eternity.

Fortunately we need never accept God blindly, nor tax our faith with any intricacies of imagination. To know God we need go no further than to our inner self

and follow the same command that all who have ever found Him have followed: "Be still, and know that I am God." We do not search or strive or try; we accept. That which we know, be it much or little, we accept. In the stillness, confusion departs while Truth stands revealed in its simplicity. *God is. God is here within me now.*

★ ★ WE ACCEPT God's presence within us and every time we do we experience the good results of such recognition: wonderful, soothing peace, quiet joy, and sweet satisfaction. Time and again through the day and the night we turn within thankfully, gratefully, to our indwelling Companion. Stronger and firmer grows the conviction: *God is. God is here, within me, now! I accept Thy presence and Thy truth. I rejoice, give thanks, and am glad, for I feel Thy power released more fully and more freely through me.*

By constant looking to the Father indwelling we know indisputably that there is always this direct connection between God and man and that deep within ourselves, at the very center of our being, we make that discovery for ourselves, just as Jesus the Christ did at some time during His spiritual unfoldment: "I am in my Father, and ye in me, and I in you." Gradually or in one moment of dazzling illumination it is revealed to us that while God is Father, counselor, companion, and friend indwelling this Being who has taken His supreme place in our mind and heart as the center of all that we think, say, and do is also the principle of good, the being, the reality, of everything in the world, in the entire universe. God is within all things that are! The very fact that they have being at all proclaims God's presence at their center. God is unseen, but His manifestation as the inner reality of things is visible in thoughts, words, people, and all things.

So our understanding of God grows. We now have faith, for we know.

★ ★ God is personally significant for us as we accept the good through our awareness of the Father indwelling, the Christ in every man. God is impersonal in the much larger sense, because there is no limitation of any kind in God Himself. God is boundless, eternal, unchangeable, and unchanging. In all the universe God is all being. During untold æons God has been the principle of All-Good, of all law and all order, and God still is unalterable Principle and will be forever. God is all-life, all-power, all-Truth, all-wisdom, all-love, all-peace, all-intelligence, all in all for all and forever.

By understanding the personal relationship of Father and Son we learn to know and use God as impersonal, eternal, infinite Principle. To illustrate, let us consider God as all-power.

We know God as the cosmic force or universal power that is everywhere evenly present. Through our awareness of this force we are personally connected with it, just as definitely as are the bulbs in a great electric sign. Up high on the sign we see a light blazing so brilliantly that it floods a large area around it, while over in one corner we discern, as we look, merely a dim glimmer. The same impersonal power lights each light, but one bulb takes and uses many times the power of the smaller one.

★ ★ So it is with us. We may accept enough of the ever-present power to keep on living, breathing, existing in a dim, flickering way, or we may enlarge our capacity to accept and allow the God power to pour forth through us in a blazing flood of glory.

"But how about that little light that has gone out?" you ask. The power is still there in its unseen state. The connection with the outer expression has been broken.

When the right connection is again established, the power will again flow through it in accordance with its capacity.

Every time we recognize God as an actual and real power within us, as the central power in our world, we enlarge our capacity to accept God's good and enjoy the resultant blessings. This great impersonal God power shines forth from within us, healing and blessing our entire world. Even if we are not yet great blazing beacons of light and power but only dim little candles, we can easily become more God-conscious. The fact that we have God within us as life influences every phase of our world. But we can have so much more of God than life.

Let us see exactly how each of us may increase our capacity to know God through acceptance, so that we may radiate more of the radiant, impersonal, omnipresent power of God that is forever available to us. Now, when I am filled and thrilled with the awareness that God within me is my everlasting joy, doesn't that brighten up every bit of the world I live in? Indeed it does, and furthermore every one around me knows it.

God within me is joyous health. This is a consciousness that pours forth from within still more light!

God within me is heavenly peace. How it shines forth its blessing upon all it touches!

God within me is quickened inspiration! I have accepted more of God, therefore I release more power.

God within me is forever expressing divine love. The light glows more brightly with its healing, purifying radiance.

God within me constantly and perpetually supplies me with all that I need.

God within me does all things wisely and well.

God within me fulfills the desires of my heart.

Increasingly I glorify God through divine radiation of the limitless God power within me.

WHERE THERE IS LOVE

A True Story

PART TWO

BY RUTH WARE

AFTER RITA had finished her unhappy recital Martha said, "Let us review this affair. You were in a trouble of your own making. Your health, happiness, and finances suffered from it. You promised to live by the principles of Truth as faithfully as you possibly could for six months. Things have gone fine for three weeks. Now because your Aunt Minnie has changed her mind about going to Florida and is coming to spend the winter with you instead, you're upset."

"It is something to be upset about," Rita frowned. "I have an appointment this afternoon at the studio where I worked before."

"You're getting in fine shape to meet it, tearing around worried white about an irrelevant person named Aunt Minnie."

"It was she who started my troubles in the first place," Rita said crossly.

Martha held up a warning hand. "Where there's love there can be no anger, worry, hatred, or fear—only a will to serve and the good things that follow."

Rita dropped voice and anger together. "But I can't let Aunt Minnie spoil my chances in the wardrobe department. She'd expect me to drop everything and show her around. People from our town do things that way. Her small-town manners and her clothes——"

"If her clothes do not suit you," Martha interrupted,

"design and make some for her that do. Or have you forgotten that love and service go together?"

"I am ashamed," Rita murmured at length. "Why do you tolerate me at all?"

"Because I see you as God sees you," Martha answered simply. "Have you sent thoughts of love to Aunt Minnie as you promised?"

"More than that. I got so I could think of her and not feel hurt. I could even keep on loving her if she'd stay there; but if she comes here——"

"Why do you suppose she suddenly changed her mind?" Martha asked pointedly.

"Don't know. Maybe because of the letter I wrote about Southern California. I remembered the little cottage where she lived near Uncle's was smothered in flowers. I told her how big the geraniums grow out here, how poinsettias bloom in the open at Christmas time, and how we swim in the ocean in January. I sent colored folders. I was trying to interest her, but I wasn't trying to invite her out to spoil my winter!"

"Did you invite her?" Martha persisted.

"Yes, in a casual way. I wanted to be friendly. I said I hoped she would some day visit me here. I even said I was glad she had the money and hoped she would use it and enjoy it. I went further and said I knew she deserved it. Funny, at the time of writing it I really felt that way."

"Now you're surprised when Truth takes you at your word and begins to work?" Martha smiled.

"Must I let her come, then?" Rita asked anxiously.

"In the name of love and service I believe you should."

★ ★ THAT NIGHT Rita phoned that nothing had come of the studio appointment; only a promise that in the event that more help were needed they would call her. Martha said, "Know it is for the best. Keep on serving

your clients to the best of your ability and with love in your heart."

The days flew. Rita kept earnestly at her experiment in Truth. She was constantly in touch with Martha, who desired her friend's good fortune and gave her much time and thought.

One morning early in October Rita drove over in high excitement to say that she had got an unexpected client, which would enable her to redecorate the rear bedroom of her flat for the coming guest.

"I'm in a celebrating mood," she laughed. "Mrs. Higgins paid me in full. She is the woman I've had so much trouble with before, and she is having me make fourteen garments for herself and her married daughter. I'm getting Elsie back to help me."

"Mrs. Higgins must like your work," Martha smiled.

"She's sending a friend too. She always buys too much material. Sometimes two yards or more are left over. She gave me a big box of pieces. I brought them to you."

Martha got up unsteadily and followed her friend out to the car.

"Why, Martha, do I see tears in your eyes?"

"Yes. Tears of gratitude for answer to my prayers. Clothes for the children," she said, her eyes on the big box.

"Stupid, selfish me," said Rita impulsively, "not to have done this before. I have dozens of things you might as well have. The studios use gorgeous materials in costuming the players. Sometimes the cutters are extravagant. We were given all the scraps. There is enough for lots of lovely things for you, and the children and I will help you make them up."

Martha thanked her warmly and said, "Why not save some to make things for Aunt Minnie when she arrives—offer to serve, you know."

"I've already written her not to bother about clothes—told her I would make them for her," Rita confided happily.

★ ★ RITA'S GOOD continued, her health improved and she was once more the happy, generous girl she had formerly been. Her business increased until she was obliged to add another helper. Her living and dining room were "running over" with garments and materials and often crowded with women who liked this happy little dressmaker.

It was not always smooth going, however. Rita often had to "take time out to get hold of herself," as she explained to Martha. One customer was difficult to fit and seemed impossible to please. Rita tried hard, remade a garment three times, then during a trying scene with the customer she walked out of the room, wrapped the garment up and said, "Here. There is no charge because I have not pleased you."

The incident threatened to develop into a rankling wound, but Rita was able to overcome it by applying love to the troubled waters. A week later she received a check and an apology from the woman saying, "The fault must have been mine. Every one says it fits perfectly."

Rita worked joyfully in preparing for her guest and had everything in readiness a week before Aunt Minnie was expected. The flowers were blooming in their gay glazed pots on the window sill of the guest room. The new taffeta spread was finished, the pink net curtains hung, and the new shade for the bed lamp in place.

★ ★ MARTHA went with Rita to meet the guest at the train. Aunt Minnie turned out to be a squat, chunky woman with a sunburned face, bright blue eyes, and a charming smile. She wore a dark-blue satin dress trimmed with bright-green collar and cuffs, carried a bright-red leather purse and wore a pink hat. All this Rita saw at

a glance, but she discounted it when she saw the woman's kindly blue eyes, her generous mouth, and her friendly smile. So long had she been expecting to like the woman that she found herself doing it.

Rita drove while Martha and Aunt Minnie sat in the back seat of the big sedan. Aunt Minnie was enthusiastic about her wonderful trip. "All my life I've wanted to take trips, go places," she confided. "But looks like there always was some one at hand needing my help and my money. Now for the first time in my life, seems like, I ain't needed anywhere. I don't know what to do with myself."

"Oh, but you are needed," Martha whispered, casting a glance at Rita.

"Is she ailing?" Aunt Minnie whispered in grave concern.

Martha shook her head. "Needs a friend—mothering," she explained and was rewarded with a happy smile.

Of her room at Rita's Aunt Minnie said, "Never saw anything so beautiful in my life. Goodness! geraniums growing halfway up that window!" and Rita was amply repaid for all her labors.

After she had changed and bathed Aunt Minnie came out to the room where the girls were working. She had put on a blue-checked gingham dress and a plain blue apron that matched the color of her eyes. Her pink face shone and her white hair gleamed.

Rita glanced approvingly, then admiringly, and said, "Oh, you're lovely!"

"One of my nursing dresses," Aunt Minnie explained, smoothing the apron over her ample figure. "I see you are all busy. Show me your kitchen and tell me what you want fixed for lunch, and I'll light into it."

Throughout lunch Aunt Minnie kept the four girls laughing at her droll stories. "I saved them up to tell

folks who thought they were sick," she explained. "Long as they could laugh hearty I didn't worry about them."

★ ★ AUNT MINNIE was soon working into Rita's life so perfectly that she hardly wanted to go sight-seeing. "I'll keep house while you work," she insisted.

By Thanksgiving Rita was telling Martha she couldn't do without Aunt Minnie again. "She's marvelous. She would bring my breakfast to me in bed if I would let her. Says she can't be happy unless she is waiting on somebody! No wonder Uncle Will——" She broke off to smile. All the resentment had gone and both of them knew it had gone forever.

"Do you hear anything from the studio?" Martha asked.

Rita looked confused, but admitted she had had an opportunity to go back but had not taken it.

"But isn't that the very thing you have been wanting so long?"

"Oh," Rita explained, "I had just bought the materials for Aunt Minnie's things. She brought only house dresses and her traveling dress. If I worked at the studio I should not have time to make a thing for her, nor visit much either. I can't let her down. She's as eager as a little girl about new things. I'm going to dress her up if it takes me all winter!"

"Where will she wear all those beautiful things when made?" Martha wanted to know.

"Don't know. Maybe she will take another trip. I discovered she always wanted beautiful things but never had them, denying herself for others. I owe her that much. So that's the end of the studio job. Aunt Minnie is worth the difference in what I'd earn there and at home."

★ ★ ALL WINTER Martha shuttled between her home and Rita's. She spent much time with Aunt Minnie and

often had her and Rita to dinner. Sometimes when they were alone Aunt Minnie would tell Martha it wasn't fair for her to "keep on rooming and boarding free off that girl Rita and letting her work so hard for me"; but Martha always assured her Rita was happy doing it.

Rita was busier than she had been since leaving the studio. Several times when they had planned trips, she had Martha go instead and paid the expenses. So it was a busy, happy, and rapidly moving winter for them all.

★ ★ IT WAS a gorgeous June morning. The sun sparkled brightly on the harbor water and shone warmly on the gay throng gathered to wish departing friends *bon voyage*. None could be happier than Aunt Minnie, Rita, and Martha, as the three inspected the luxurious big liner lying ready for the first lap of her round-the-world journey.

Martha had come to wish her friends Godspeed. She and Rita stood alone at the rail after the inspection tour, watching the milling crowd below while Aunt Minnie saw to placing things in their cabin.

"Take this five dollars and buy something for me on your trip to remind me of your success in living the principles of Truth," Martha said.

"I'll bring you something," Rita answered, "but keep the money. You know Aunt Minnie is paying all my expenses on the pretense that I am a traveling companion! She pretends she never would have gone alone, that she's hiring me to go with her."

"She walks like a queen in her lovely new clothes," Martha said smiling. "Take the money. I can afford it—with Bob's new job and your generous gift. I shall love driving the car all the more because it has been yours, Rita."

"Too big for me. Never should have got it in the first place. You've earned it in helping me to help myself.

O Martha, you know surely that this is my secret dream, a trip around the world?"

Martha laughed merrily. "What an innocent you are. Why do you suppose all my birthday and Christmas gifts to you were travel books!"

"Did you put this in Aunt Minnie's head, this trip idea?" Rita demanded anxiously. "I thought it was her own idea, but you——"

"Why go into all that? Nothing can keep your dreams from coming true when you work them out in love, Rita."

Rita was silent a moment while they both looked down upon the crowd below. Some going up the gang plank, some down, everybody seemed happy.

"My ship is in and I am aboard her," Rita sighed contentedly. "It came in as you said it would: on the flood tide of love and service."

(THE END)

My Mind Is a Place of Loveliness

By Arthur Kenton

(Metrical adaptation of the article by Dana Gatlin in UNITY, October, 1934)

My mind is a place of loveliness,
My heart is a house of praise;
For the peace, the love, the joy of God
Make radiant all my days.

His rest has cast out my restlessness,
His smile prospers all my ways:
My mind is a place of loveliness,
My heart sings a song of praise.

HOW DO YOU PRAY?

All the things one prays for, whether health, prosperity, wisdom, love, understanding, faith, adjustment in affairs, or whatever the name may be that is applied to the thing needed, are included in the one life activity that is God.

BY NETTIE WYATT

THERE ARE perhaps as many answers to "How do you pray?" as there are persons. The method employed at Unity is called the silence. By the silence is meant conscious communion with God. The outer things that claim the attention are put aside temporarily and our thought is occupied with meditation directed toward God. In the silence the Father is seen as He appears to the individual consciousness. He may appear in any constructive form; the form to which our highest thoughts and interests are attached. In Him is the fulfillment of all desire. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The simple things are frequently the hardest to do. It appears much easier, in the solution of a problem, to plunge in and do something about it. Such activity is commendable but it is the second step and not the first. The first step is the simple one that requires only faith and patience. It is "Seek ye first his kingdom." In other words, withdraw from the problem altogether and retreat into that quiet place within where there is peace and harmony. The conscious effort required to become still, releases the problem from the mind and robs it of its intensity. It also allows a long-range view of it in which the details appear in their right relationship to the

other factors in the situation.

A person's experiences in life and the present stage of his spiritual development are deciding influences in his method of prayer. Some say they can demonstrate health but go a-begging for prosperity and vice versa. Others say their prayers are answered almost immediately when prayed in behalf of some one else, but they have prayed for years without avail for some specific benefit to themselves. The answers to these questions are all the same. The prayers in each case are clouded by the personal viewpoint.

★ ★ WHEN AN individual becomes aware of the presence of God to the extent that he can feel His quickening life as renewed health, he has found the open door to the kingdom of heaven. All the things one prays for, whether health, prosperity, wisdom, love, understanding, faith, adjustment in affairs, or whatever the name may be that is applied to the thing needed, are included in the one life activity that is God. As one approaches God through any of these avenues, one has access to all the others.

The one who is successful in demonstrating health has only to apply the living substance of God to his bank account or his avenue of income to make it increase. Anything that is alive grows. If the money we have does not meet our requirements, it is because of our limited conception of the Father's goodness. If the human mind could only release the blessings of God from their monetary limitations, they would fill all space. Try thinking of your money as living substance and watch it grow. God life makes substance grow the same as anything else. Bless your money with this thought:

"My money is living substance and it grows by the grace and power of God to meet my every need."

To him who seems to have an abundance of prosperity but who lacks health the same principle applies. His living substance is already manifesting itself as money, and it is his job to direct that substance into his body temple. Bless your body with this thought:

"My body is living substance and it grows, by the grace and power of God, into wholeness and perfection."

★ ★ WHEN PRAYER is effective for another but not for oneself the obstacle is again a human one. In praying for another a person is not irritated by the details of the problem, because they do not belong to him. His mind is free and clear, and he can view the situation from a spiritual standpoint. But when he comes to pray for himself, the circumstances are his and the tendency is to pray for the removal of some aggravating item quite close to him rather than for a righteous adjustment of the whole matter. He is so close to his problem that his vision is obscured by a minor portion of it, and he does not see the broader solution in which lies the good contained in the experience for him. Whatever the appearance may be, the truth is that the condition is outside oneself and only gains admittance to the inner sanctuary by one's own permission.

Just as a landscape gardener or an interior decorator would employ his skill in his chosen line to produce a harmonious and beautiful effect, so does the skilled metaphysician exercise his art in arranging the living substance of God to create a serene and lovely expression of the heavenly Father in his mind, body, and affairs. "Better is a handful, with quietness, than two handfuls with labor and striving after the wind." The efficacy of prayer is dependent entirely upon one's conception of God.

A mind that can conceive and create a universe and

operate all its intricacies surely did not devise any form of discord for humanity, its highest creation. The tribute God paid to man was His endowment of free will. The tribute we pay to God is to have as much faith and trust in Him as He had in us when He gave us a part of Himself and made us spiritual beings. God trusted man to create his own world according to his own pleasure. There is no arbitrary rule of action. All living substance is at our disposal to shape as we will. The purpose of prayer is to unify the human mind with the mind of God so that we can create for ourselves a world of order and harmony that will function without dissension.

★ ★ ALTHOUGH prayer is referred to as the silence, this silence applies only to the outer consciousness. The inner thought moves ever onward and upward with the perpetual progression of Spirit, always creating, enlarging, utilizing, then changing and re-creating again. The spiritual-minded person does not pray for things to remain indefinitely the same. His faith in God assures him that all good things are his by divine right and he can give his thought to spiritual advancement. As each step is finished, he accepts the next with enthusiasm. When one comes to the attitude called worship, it ceases to be worship for one has attained the consciousness of being one with Spirit and equal with it. There is no time nor space in Spirit, and in true prayer one is merged with the ageless, limitless source of being. When this union is made, there is the answer to prayer in Spirit. The final step is to bring into evidence the "things not seen."

Infinite mind is always creating. That is its nature. And it is our nature to be continually bringing spiritual creations into manifestation. The silence period should be a time to which we look forward eagerly and with anticipation because it opens to us a broader vision and a larger outlook. The inspiration received at each visit to

the great spiritual storehouse is new and more attractive than any we have previously known. Spirit is not capable of development, for Spirit is complete. Human perception only is enlarged. The course of life is directed by thought. Progress depends upon the effort one makes to keep in harmony with the spiritual law.

★ ★ IN OUR silent meditations we should realize that God is omnipotent and omniscient as well as omnipresent. He knows already that for which we pray. He is now in the places we should like Him to visit, and He has foreseen and provided for every need. It is apparent then that we need not pray to God for things nor tell Him what He already knows, but we should pray for enlightenment to understand His way of life for us.

Industry spends millions of dollars annually developing what we call vision. They call it engineering research. It is the effort to capture the invisible force or spiritual energy and make it work through material means. Each individual also tries to circumscribe Spirit with the mind, bringing it through the brain into the body and affairs. To put it the other way, the endeavor is to release the Spirit, inherent within, through the mind so that its radiance floods the body and sheds illumination into our affairs.

Man was created according to the divine plan and in that plan is a place where he can give expression to the inherent ability implanted in him in the beginning. The so-called misfits in the world are only those persons who have neglected to pray; those who rely solely upon their own strength and ingenuity for their progress.

"But there is a spirit in man:
And the breath of the Almighty giveth them understanding."

This spirit is always with us, and we might as well use it. It will serve us to even greater advantage than our in-

tellect and our physical strength. When all three are combined and consciously controlled and directed, we can attain the fullness of our desires.

★ ★ SPIRIT GIVES us as much light as we are able to receive, and if we are willing to go as far as we can see, we shall find that there are many new beginnings, for the light is within us, always shining ahead to lead us into new paths and give us new ideas. Ideas are somewhat like the cells in our body in that the cells separate and become two cells and each of these two others. Ideas when followed through lead to other ideas, and each of these leads to others, and so on. Our thought must be kept up to the standard as measured by the principles of Christianity, for it is by our thoughts and actions that we pass judgment upon ourselves. Our thoughts and actions proclaim our spiritual progress or reveal the lack of it.

The principles of Christianity or laws of Spirit may seem rigid and exacting, and indeed they are. They are so exact that there is no variableness neither shadow cast by turning, yet these same principles are so flexible and elastic they can be adjusted to meet every situation, to harmonize with every mood, and to include the whole range of human emotions.

The silence is the road that leads to Spirit. In the realm of Spirit is the kingdom of heaven. In the many illustrations that Jesus used to describe the kingdom of heaven He always likened it to some simple chore in our everyday life. He tried to make His listeners understand that there is no mystery about prayer or the kingdom of heaven, hence He used language that was superbly simple that we might not mistake the meaning of His words. Jesus laid His comparisons of the kingdom of heaven right at our feet so that we might not think we had to go afar off to find it.

★ ★ IT IS NOT easy for one to tell another how to find the way into the silence. We talk about it and meditate upon its possibilities until we find we are absorbing its meaning. When prayer comes to mean the residence of Spirit with us as our constant counselor and guide, we learn to hold the mind ever ready to receive spiritual instruction. "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." In a time of quietude or in vigorous activity one may become aware of celestial inspiration. It must be so, for it may not be convenient to seek solitude at the time one sorely needs help, yet help must come and does come to the receptive mind.

It is not as a matter of silence or activity but rather of spiritual intensity that prayers are heard and answered. All life is a prayer, for our every action expresses or implies some desire. The human tendency is upward. Every prayer brings us a little nearer the perfection we seek. The most devout prayer one can offer is wholly devoid of words but vitally alive with the steady force of honest effort injected into the daily tasks of a graceful life.

HEALING THOUGHT

Through the Spirit of truth I now partake of Christ substance and Christ life, in Holy Communion, and I am made whole.

PROSPERITY THOUGHT

Spirit substance now floods my mind, and prosperity is manifest in my affairs.

USE FROM MAY 20 TO JUNE 19

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10 UNITY SUBJECT—*All the Way.*

June 7, 1936 INTERNATIONAL SUBJECT—*Jesus in Gethsemane.*—Luke 22:39-53.

39. And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.
40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
41. And he was parted from them about a stone's cast; and he kneeled down and prayed,
42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43. And there appeared unto him an angel from heaven, strengthening him.
44. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.
45. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,
46. And said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.
47. While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.
48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49. And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?
50. And a certain one of them smote the servant of the high priest, and struck off his right ear.

51. But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him.

52. And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?

53. When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

GOLDEN TEXT—*Not my will, but thine, be done.* —Luke 22:42.

SILENT PRAYER—*The divine will, now made manifest in my life, enables me to express the principle of perfection.*

The Mount of Olives (high, luminous principle) represents the exalting of divine love and wisdom in consciousness. The one who makes a habit of holding his thoughts on an exalted plane comes through every trial victorious, regardless of the immediate appearance. To Jesus Gethsemane was the antechamber to Calvary and subsequent resurrection. Gethsemane means "oil press," and is an emblem of distress and agony. In Gethsemane sense consciousness is definitely surrendered and spiritual consciousness claimed. The greatest gift of God (illumination) is free to man when he claims it in the name of the Christ, but to prove his power to hold and use the gift he must pay the price in suffering. For no one can be illuminated until he definitely gives up the ways of sense consciousness, and since in most of us these ways are ingrained from childhood, separation from them entails agony.

Oil is also a symbol of joy. The "Spirit of the Lord Jehovah" gives "the oil of joy for mourning." Jesus "for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." This language is figurative, betokening the absolute power and dominion that one gains through

faithfully expressing only the Christ Spirit.

On its face the lesson for today records a failure to demonstrate personal freedom through prayer. The question arises why Jesus who habitually lived in an exalted frame of mind did not have the cup removed from his lips upon His earnest prayer that it be done. It has been said that the answer was negative because on this one occasion Jesus prayed for personal deliverance. The self must be completely crossed out, and lack of recognition brings this about. Obedience is learned through suffering, and he who obeys the law, keeping all his faculties keyed to active expression, reaps a sure reward.

Man considers faith, judgment, and love (Peter, James, and John) sufficient qualification for effectual prayer, but these must be active in time of testing in order to effect deliverance. In Gethsemane the three disciples who represent these faculties fell asleep while Jesus was praying. Faith must be strong to outlast the test of shame and death and to make the claim "Though he slay me, yet will I trust in him." More often when man fails to gain his immediate desire through prayer, faith at once disappears from his consciousness (falls asleep). Judgment and love also may desert us in an emergency, leaving us to get out of our difficulties as best we can. When we need to feel love of God most deeply, to discriminate between appearances and reality, and to believe that only the good is true, we may forget them all by giving way to fear of impending danger or to worry over the possibility that matters may come to the worst in spite of our prayers. This is the temptation to return to the views of the sense consciousness, namely that nothing can save us and that we owe it to ourselves to see the immediate danger ahead.

The agonizing prayer that has its motive springs in fear and apprehension does not avail to deliver the one who prays from the object of his fear. Agony alone can-

not make prayer effectual. "If I give my body to be burned, but have not love, it profiteth me nothing." "Being in an agony" Jesus "prayed more earnestly," yet the cup remained. Certain great desires entail certain results, which must be accepted before fulfillment can be realized. Jesus "came to seek and to save that which was lost" and entered into the consciousness of the lost, in a personal sense, before He freed Himself to do His perfect work of saving the world through faith. In the state in which man feels lost his faculties are dormant for the time being. Negative conditions like sorrow or fear put faith, judgment, and love out of mind, so that man finds them "sleeping for sorrow."

To accept less than one prays for and be content to call it a sufficient demonstration is a temptation that assails some students. Further prayer is necessary to carry one beyond satisfaction with half performances of this kind. "Rise and pray, that ye enter not into temptation." According to the accounts given in Matthew and Mark, Jesus first asked the three disciples to watch with Him. Later, when He found them asleep, He roused them with the admonition to pray, not for Him but for themselves, lest they enter into temptation.

Where faith is strong, prayer avails to raise the dead: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." Where the thought wavers ever so little, uncertainty is manifested in the answer. "If thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." We must have the assurance of things hoped for before we can demonstrate a definite desire. If on the other hand we are holding for our highest ultimate good, we place our affairs in the hands of the universal Father, trusting all to the decision of the divine will, and allowing our present desires to remain unrealized. The joy that was set before Jesus was greater than the removal of the cup in Gethsemane would

have been.

The betrayal of Jesus into the hands of the multitude depicts the way in which the spiritual consciousness imparted by the higher self is subjected to the lower forces of the sense nature and caused to endure indignities foreign to its nature. Every time the life and substance of Spirit is used to further sense demands, Jesus is betrayed anew into the hands of His enemies. Nevertheless, spiritual power at last overcomes the world. Tradition says that Jesus returned the betrayal kiss of Judas with a kiss of ineffable pity, the kiss of the Master for the disciple, with no hint of condemnation, and that the contrast between the two salutations broke the heart of Judas and caused him to destroy himself. The power of darkness (sense ascendancy) has its hour, but the Christ consciousness has eternity in which to manifest all perfection.

QUESTIONS

1. What does the Mount of Olives represent? What is signified by the statement that it was the custom of Jesus to go there?
2. Why is Gethsemane a forecast of joy as well as an emblem of agony and suffering?
3. Do faith, judgment, and love tend to desert us in times of testing? If so, why?
4. Explain the apparent failure of Jesus to demonstrate deliverance from His enemies.
5. What does the betrayal of Jesus represent?

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Lesson 11 UNITY SUBJECT—*Surrender of Personality.*

June 14, 1936 INTERNATIONAL SUBJECT—*Jesus Crucified.*—Luke 23:33-46.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also

scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

GOLDEN TEXT—*God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*—Rom. 5:8.

SILENT PRAYER—*I am obedient to the indwelling Spirit of God, that I may keep my good always before me.*

"The place which is called The skull" is the seat of the intellect or conscious mind. That spiritual Truth (the Christ) may become known to man, he must put an end to the ascendancy of the intellect and trust the higher power to shape his life. This course is represented by the Crucifixion, in which the intellect is made to give place to Spirit and the latter is allowed to manifest its innate perfection.

The Crucifixion is also a symbol of the erasure of sense from consciousness and the opening of the whole mind and heart to the influence of the Christ. From birth man is immersed in sense consciousness, and the blotting out of this lifelong state causes suffering equal to that of physical death.

The two malefactors crucified one on each side of Jesus represent the past and the future. Both are thieves of man's thought and attention, the former robbing him of peace of mind because of regrets and self-condemnation, the latter sapping his confidence and faith with forebodings, anxiety, and other forms of care that are foreign to the consciousness of a son of God.

Man sustains a dual relation to life. He is first an individual directly related to God through the indwelling Spirit, and he is also a member of the race related to other men and the life of his time through the social consciousness. As an individual he dies only through failure to keep the law that insures physical health or the law of his moral nature that develops health of soul or character. As a member of the race he dies through refusal to conform to the race standard. The race standard is lower than the individual standard, and the race mind recognizes no individual excellence except what it approves. All else it frowns upon or does away with. "For nonconformity the world whips you with its displeasure." Jesus died not as an individual but as a member of the race, when He paid the penalty inflicted by the race for obedience to the divine will.

The prayer "Father, forgive them; for they know not what they do" is the I AM's giving perfect expression to divine love in the face of persecution and despiteful use.

The soldiers represent the dominion and authority of the race mind in the realm of sense, and the fact that they cast lots for the seamless robe of Jesus (the Truth of the I AM in its perfect, harmonious expression) symbolizes the

superficial desire of the sense man to possess himself of that which belongs only to spiritual understanding and which can be expressed aright only by the spiritual side of life.

In the grip of the race consciousness man expects spiritual understanding to manifest itself in selfish ways: the Son of God to think of Himself and save Himself as well as others. Self-defense is legitimate under man-made law but is no part of the divine law, which enjoins the turning of the other cheek rather than the giving of blow for blow. The enforcers of the laws of man (soldiers) consider self-preservation the chief duty of man. "If thou art the King of the Jews, save thyself." Man's ruling religious instinct is self-knowledge, not self-worship. Where the highest ideal (king of the Jews) is to serve the self, the claim of spiritual power and understanding is but a mockery, and man's life expression is on a low plane redeemed, if at all, only by his fear of the future. The malefactor who represents the future said to the other, "Dost thou not even fear God?" In sense consciousness man turns from evil to good through fear of consequences if he should continue in evil. If the turning is complete and permanent, he reaps his reward in the command he gains over the elemental forces of being. "Today shalt thou be with me in Paradise." When we affirm the good to be all and in all, the pure elementals of mind begin to form in us and we bring forth good according to our word.

The superscription "THIS IS THE KING OF THE JEWS" written in Hebrew, Greek, and Latin, symbolizes the rule of the I AM over the spiritual, intellectual, and physical phases of the individual. The race thought would reduce this rule to an unfounded claim. "Write not, The King of the Jews; but, that he said, I am King of the Jews." However, the passing of the personal with its limitations allows man to accept Truth wholeheartedly.

The three hours of darkness symbolize the doubts that attack the soul when it is surrendering the self for the higher good. Doubt invades mind, soul, and body (the whole land) at such a time, so that one cannot be sure of the right course (the sun's light failing).

The veil of the Temple represents the belief in materialism that troubles the soul and conceals man from himself, preventing the light of full understanding from possessing his mind. With the passing of the personal this veil is rent, and man sees clearly and knows that he is not the creature of a day, but is heir to eternity. The resurrection or rising again to the consciousness of the true life and light of Spirit follows.

When personality is completely wiped out the soul enters into glory. Man intrusts his spirit only to the universal life consciousness (the hands of the Father), recognizing in Spirit the one power and the one presence.

QUESTIONS

1. What in man is represented by "the place which is called The skull"?
2. Explain the symbolism of the Crucifixion.
3. What is the metaphysical meaning of the two malefactors who were crucified on each side of Jesus?
4. Explain the dual relation that man bears to life.
5. In what sense does the individual die? Why does man as a member of the race die?
6. Is self-defense part of the divine law?

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Lesson 12 UNITY SUBJECT—*Spiritual Consciousness*
June 21, 1936 *Realized.*

\+ + INTERNATIONAL SUBJECT—*Jesus Exalted.*
—Luke 24:36-53.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.
37. But they were terrified and affrighted, and supposed that they beheld a spirit.
38. And he said unto them, Why are ye troubled? and

wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and ate before them.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

GOLDEN TEXT—*Wherefore also God highly exalted him, and gave unto him the name which is above every name.*—Phil. 2:9.

SILENT PRAYER—*Through exercising my* I AM *power and dominion I pass from death to life.*

Life manifests itself in continual change. That man should pass first through one stage, then another, is neither strange nor mysterious. It is but a part of a uni-

versal process.

When the mind is filled with the contemplation of spiritual matters and all the faculties are collected and occupied with prayer and meditation on God, then it is that the Christ Spirit manifests itself to man. It comes without his foreknowledge, and he is unable to observe the method of its arrival. Suddenly while he is intent on his contemplation, he becomes aware of the Presence. "As they spake these things, he himself stood in the midst of them."

The message of the Christ mind is peace, but the overwrought faculties are not always able to interpret peace aright. Instead they think of Spirit as a disembodied entity, a something that inspires fear and is mysterious and strange. The change from sense to spiritual consciousness is not a mystery to the one whose understanding is quickened. Change is the law. "That is not first which is spiritual, but that which is natural; then that which is spiritual." "We all shall not sleep, but we shall all be changed." Only the I AM remains constant, "the same yesterday and to-day, *yea* and for ever." But man does not always identify himself with the I AM principle. His thoughts of himself are bound by negation, and the perfect Christ idea seems to him to be foreign to his nature. "They were terrified and affrighted, and supposed that they beheld a spirit." The I AM is the Spirit of the Lord, and where it is recognized and accepted as the master of life, there is peace, harmony, liberty, and understanding. Understanding is a sure sign that the spiritual consciousness is awakened in man. The risen Jesus appealed to the testimony of the spiritualized senses in the disciples in order to convince them of the truth of the Resurrection. "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having." The I AM is seen aright when it is identified with Truth. It is handled by

man when he affirms his oneness with life, health, wisdom, peace, and power, through the spoken word. "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (. . . the eternal *life,* which was with the Father, and was manifested unto us)."

Each one of us who affirms, "*I am open and receptive to the Christ Spirit, and the power of that Spirit is now made manifest in me,*" sets into action an energy that will if persisted in transform the entire life in mind, soul, and body, and make the spiritual realm a present reality to him. He who once knows the essence of life will never again fear spiritual things or interpret them in psychic terms. "A spirit hath not flesh and bones," and neither has thought flesh and bones, but the latter is familiar to all and is easily recognized by its sign, intelligent living. Intelligence is manifest in the body, for the expression of the face reveals it. "The Word became flesh . . . full of grace and truth." Likewise by the power of the Christ the flesh is transformed into Spirit and the whole man resurrected into newness of life.

For years preceding the Crucifixion Jesus had trained His soul to lay hold of eternal life. He had identified Himself with the Father in His thought as well as in His speech to others. By long and systematic training Jesus had so disciplined His body that it was obedient to His will, and that will was to be one with the divine will. Through meditation and the habit of prayer faithfully observed He had made complete union with Divine Mind. On the mount of Transfiguration He had ascended through exalted thought and feeling into full consciousness of the Holy Spirit. He knew that He could command the laws of the higher realm and through them demonstrate eternal life.

The Crucifixion, death, burial, Resurrection, and Ascension of Jesus are a type of what is daily taking

place in the lives of His followers. All who seek to know Truth must undergo the tests their faith affords them and like Paul "die daily." We die to the old in order to entertain the new. Dying entails pain, therefore a time comes when we learn to live and put aside dying permanently. Each death enables us to become more keenly alive.

To center the attention in things spiritual is to gain understanding of the Christ as the fulfillment of the moral law (Moses), the law of cause and effect (the prophets), and the praise (psalms) that is "comely" unto Jehovah. The illumined I AM opens the mind of the student to understand the Scriptures, and he sees in them new glories and meanings hitherto hidden from him.

Bethany, the scene of the Ascension, means "fruitage," and the symbolism is clear. Each demonstration that we make brings a certain mental result, and when we come to understand the relation between the two we have reached Bethany. Here the Christ ascends into the pure realm of mind substance.

Today science is learning to control life in a measure by means of mechanical appliances and other material means. But science will never grasp the spirit of life that underlies the physical structure. The Christ mind alone is adequate to this task, because it alone enables man to comprehend the full meaning of the Holy Spirit. Complete consciousness of the spiritual body is possible to man as he obeys the law of the Spirit of life that sets him free from the partial understanding of sense.

QUESTIONS

1. How does one become conscious of the Christ presence?
2. What in man remains unchanged?
3. How do we see and handle "the Word of life"?
4. Name the chief sign of thought.
5. Explain what the Crucifixion, death, burial, Resurrection, and Ascension of Jesus means to us in practical terms today.

Lesson 13 UNITY SUBJECT—*The Principle of Identity.*
June 28, 1936

\+ \+ INTERNATIONAL SUBJECT—*Review: Jesus Meeting Human Needs.*

GOLDEN TEXT—*Jesus of Nazareth . . . went about doing good.*—Acts 10:38.

SILENT PRAYER—*The Spirit of God dwells in me, and I am seeking each day to express that Spirit more freely and fully.*

The I AM is the link that holds together the limited expression of man and the limitless power of the Infinite out of which he has evolved. To realize its right function and connect it with thoughts and statements of Truth instead of error is the main duty of man in his task of learning to express his son-of-God identity.

The first lesson of the year teaches us to make union with the good through magnifying it in consciousness and minimizing evil. Evil must be allowed to disappear from mind before it can cease to make itself manifest.

Magnifying the good leads man directly to divine insight and understanding, which forms the subject of Lesson 2 for the first quarter. Insight and understanding are both qualities of the spiritual consciousness. Prayer helps one to enter into this state and to identify one's secular interests with one's spiritual cravings and expression.

When man awakens to faith in a new phase of Truth he is always tested. Lesson 3 shows that Jesus, the I AM in its perfect expression, met His test with affirmation of divine law and a denial of the demands of sense.

Lesson 4 reveals the usefulness of faith in solving the problems of the everyday round, and in lending interest to life and relieving it of monotony and dullness.

Training the thoughts to function in divine order and harmony is the subject of Lesson 5. The mental powers

are trained and organized by the I AM. Training is needed in concentration, faith, will, and attention to develop the mind along lines of spiritual attainment.

The Christ life in expression is the subject of Lesson 6. The perfect-idea man is a clear expression of the truth of life in thought, feeling, and action. Learning to know ourselves and acknowledging only the good as true form is the chief part of our work in this sphere.

Some proofs of the Christ presence are set out in Lesson 7. Discernment and the understanding outlook are two of these inner gifts. Consciousness of spiritual abundance and power to demonstrate over poverty-stricken ideas is a third. Faith, love, and spiritual judgment all are proofs of the indwelling Christ.

In Lesson 8 we learn something of casting out error. All adverse conditions of mind and body, including sin, sickness, insanity, and all other forms of evil, disappear in the light of the Christ mind. To understand the nature of error and the power of the I AM to overcome it is to be on the way to realize freedom.

That the mind has power to transform the body and make of it a recording instrument of exalted thought and feeling is shown in Lesson 9, which deals with the Transfiguration. "*The light* which lighteth every man, coming into the world" is the light of faith and love.

The development of the loving-kindness that makes man a good neighbor is the theme of Lesson 10. Original thought and action springing from the impulse to serve manifest need is akin to the love that enables man to lay hold of eternal life.

Lesson 11 takes up prayer, the language of the spiritual kingdom. The purpose of prayer is to put man in communion with God by elevating his thoughts. The abundant life is the life of elevated thought and feeling. Spiritual culture is habitual remembrance of God.

Lesson 12 compares the care that the birds and flowers

receive with the providence and forethought evident in the life of man. Man alone approaches life and its elemental problems of food, clothing, and shelter with a negative attitude. His proper feeling is faith in God in the face of whatever comes.

Lesson 13 describes in the form of parables some phases of the kingdom of God. The principle of spiritual growth as the result of spiritual thought is taught by the parable of the mustard seed and the parable of the leaven. The "narrow door" is the will to be faithful to the Truth that one knows.

Lesson 1 of the second quarter discusses the bringing of the whole man into obedience to the Christ. In order that the body may be truly expressive of the abundant life ("that my house may be filled") man must equalize his forces.

Lesson 2 of this quarter deals with the resurrection life. Death is a symbol of negation, the denial of life, in which the I AM has no part. Jesus (representing the I AM) had carefully prepared Himself for the resurrection of His body and knew what would take place.

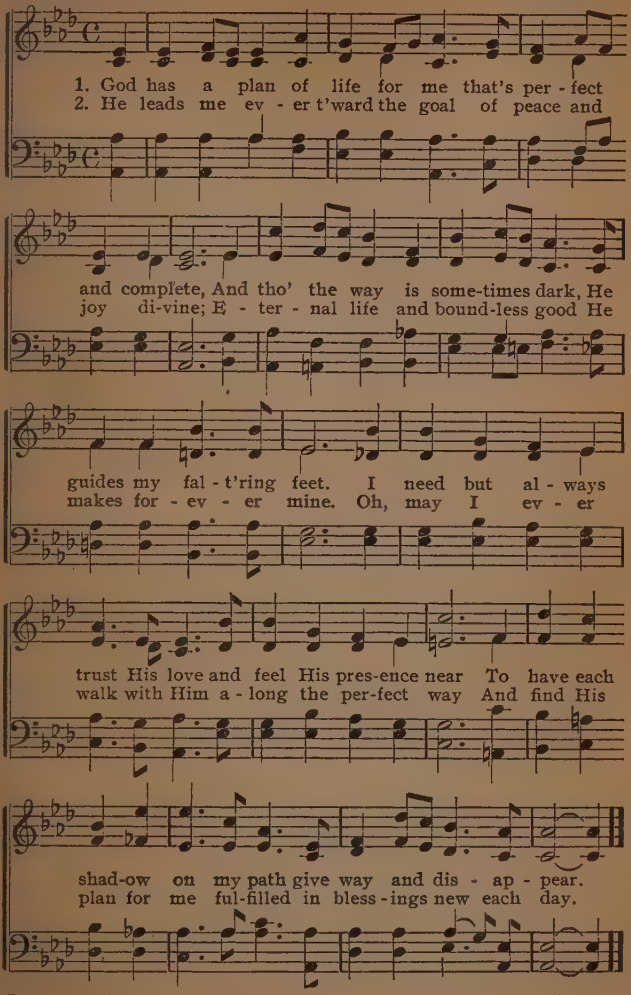
The one good that is God is the subject of Lesson 3. The conception of infinite good is made clearest by man's thinking of a wise, loving, forgiving Father.

The action and reaction of the law is the subject of Lesson 4, which teaches that desire following upon consciousness of lack brings its fulfillment and that lack of desire consequent upon surfeiture leaves the soul destitute of inner resources.

The lessons for May deal with various aspects of the Christ consciousness. Among these are forgiveness, humility, gratitude, prayer, the saving power of honesty, understanding, and the appropriation of spiritual substance. He who wishes to follow the way of the Christ needs to give heed to all these qualities and seek to develop them in order.

GOD HAS A PLAN FOR ME

Words by
MAY BARNES WIGHT

Music by
E. C. HERZOG

1. God has a plan of life for me that's per - fect
2. He leads me ev - er t'ward the goal of peace and
and complete, And tho' the way is some-times dark, He
joy di-vine; E - ter - nal life and bound-less good He
guides my fal - t'ring feet. I need but al - ways
makes for - ev - er mine. Oh, may I ev - er
trust His love and feel His pres-ence near To have each
walk with Him a - long the per-fect way And find His
shad-ow on my path give way and dis - ap - pear.
plan for me ful-filled in bless - ings new each day.

THE WINGED GLOBE

WE OFTEN are asked to explain the meaning of our Unity emblem, the winged globe. We are glad to do so at this time because of the prominence of the Unity emblem on the cover of this magazine.

The winged globe or sun disk, as a religious symbol, had its earliest use in Egypt, but it is found in various forms in the religions of other races. It represents the relation existing between Spirit, soul, and body. Soul gives wings to the body. Spirit is the enveloping principle, like the atmosphere in which both soul and body exist, and from which they draw their original inspiration.

The winged globe is also a symbol of the earth and its soul. The earth has soul, as have its products of every description. All exist in the luminiferous ether, the *anima mundi,* the divine mother. When the people of the earth lift up their thoughts to God, the *Animus Dei* or directive Spirit, then the planet takes wings into a higher radiation of universal life—the mortal puts on immortality.

As man develops spiritual consciousness, he attains the realization of the soul as the wings of the body. Back of the soul is Spirit, which quickens and energizes the soul; that is, gives the soul wings. Artists paint their angels with wings, representing in this way their freedom from physical fetters. But the soul does not have wings like a bird. The life activity of the soul is quickened by Spirit until it rises above the thoughts of matter and floats free in the ether or fourth dimension, which Jesus called the kingdom of the heavens.

Follow the teachings of Unity and you will realize for yourself that you are the winged globe.

"Unto you that fear my name shall the sun of righteousness arise with healing in its wings."

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

THE RADIANCE OF THE CHRIST QUICKENS MY UNDERSTANDING, AND I KNOW THE TRUTH.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Although millions have testified that they have felt the quickening life of Christ, other millions doubt if such a thing as the Christ life exists.

The unseen forces have always been an enigma to the masses and even those who are expecting the unseen to spring forth suddenly into some marvelous manifestation do not recognize it when this comes to pass. It is said that when Marconi demonstrated to a group of scientists in Paris the power of radio waves, they doubted his claims and sought in various ways to discover the concealed wires, which they were sure were being used. So every unseen force man uses has had to prove its existence by some visible manifestation that can be mechanically demonstrated. But are there unseen forces that cannot be mechanically demonstrated? The answer is that all unseen forces can be mechanically demonstrated and that they are being demonstrated every day the world over, but scientists have not yet recognized as mechanical all the devices through which man brings unseen forces into manifestation; for example, his own brain.

Brain cells are the only material things that will transmit mind, and man has never yet been able to invent so fine a piece of mechanism outside of his own organism. But brains are mechanical and man does build and use them in expressing his intelligence.

The fact is that each of us builds a brain especially designed and fitted for our individual use, and for no one else's. All attempts to turn our brains over to others in mediumship will prove abortive in the end.

In radio terms your brain cells correspond to the tubes in a combined broadcasting and receiving set, and you have tuned them to certain wave lengths and turned

on the power. If you have not been informed of your innate ability to turn on or off the mind waves, you are functioning in the established race programs of personality: what your ancestors have thought, what other people think, and what little thought you can conjure up yourself. Unless your mind has been quickened by the light of spiritual understanding, you are living in a little three-dimensional world whose beginning and end is sin.

But you do not have to continue to eke out a drab existence in this mind dungeon. There is an invisible universe of light, life, and intelligence to which you may tune yourself by concentrating your attention on our Healing and Prosperity Thoughts for a short time every day. You may not at once notice any change in your consciousness, but *persist* and you will certainly get results.

Some persons are mystified by the metaphysical words we use to express invisible forces. The word Christ, for example, conveys to some minds the personality only of Jesus of Nazareth, when we are using the name as representing the universal Logos or mind of God manifesting itself as superman. In order to create a universe, God first formed an ideal man and put all His attributes into that ideal. This is the Logos, which John says was in the beginning with God and was God. Jesus unified His mind with the Logos and thereby became God manifest, Christ Jesus. That Christ mind lurks as God-Mind in every one, awaiting our recognition of it, when it will quicken us with all life's attributes, just as it did Jesus.

Our men of science tell us of their discoveries of many very powerful invisible rays, the N ray, the ultraviolet ray, the X ray, and others. We accept their testimony and many are submitting themselves for healing to the various mechanical devices for the transmission of these rays to human bodies. Some marvelous healings are reported, especially when the mind of the patient is in sympathy; that is, has faith in the treatment. A medical journal re-

ports that a young lady was put under an X-ray machine and healed of a serious trouble in one treatment, and the doctor afterward confessed that he later discovered that the current had not been turned on at all!

We testify that we have for over fifty years been studying and applying invisible currents of life that flow through the minds and bodies of the whole race, and we know that there are many kinds of them and that we all use them continually. Our mind and brain were designed by Divine Mind to receive and transmit these everywhere present energies of life and intelligence, and they far exceed in efficiency any mechanism invented by man.

Jesus Christ raised His mind and brain until they merged into the great creative source, and through Him we can do likewise. But the task is too great for any person to accomplish unaided. We as a race are so immersed in the muddy currents of mortality that to escape we must have the help of a very powerful soul.

If you are seeking to emerge into the light, as taught by Jesus, join with us in broadcasting to the mental and spiritual ethers the Unity Healing and Prosperity Thoughts for this month, and you will not only help yourself but also the whole world.

HEALING THOUGHT

The Christ life quickens and heals me.

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PROSPERITY THOUGHT

Christ blesses and multiplies my substance and I am abundantly supplied with all good.

USE FROM JUNE 20 TO JULY 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I WROTE to you some time ago for your prayers, as I was having some trouble with my throat. I am happy to tell you that it is entirely healed. It is so wonderful to be free from that distressing choking and to be able to sleep at night. I am very thankful to God and to you for your help. I am inclosing a love offering with my blessing.—*K. S., San Jose, Calif.*

■ ■ I AM HAPPY to tell you that I have received a position which I like very much and for which my qualifications and past experience seem to fit me very well indeed. Words cannot express my gratitude and thanks. Your prayers have helped me over many a rough road, and never once have I failed to receive the needed help and strength. I thank you not only for your help to me but for your help to thousands all over the world.—*B. W., New York City.*

■ ■ I HARDLY know how to word my appreciation of what you have done for me. The day I received your answer to my appeal for help the pain in my infected side left me and I got up from bed and was entirely free from pain. I had been very ill for over two months, and the throbbing pain from internal infection never left me in all that time. The attending physician, a merciful and conscientious man, had agreed that he had done all he

could barring removal of the infected parts, at which he hesitated on account of my age. You can see in a measure how grateful I am for your ministrations. There has been no further recurrence of that pain, and I have kept up a steady improvement, gaining strength every day. I wish every one could know of Unity's service to mankind in all its power and beauty.—*Mrs. B. A. A., Detroit, Mich.*

■ ■ I AM VERY grateful to you for your co-operation and your prayers for the healing of my stomach. I was suffering severe pain when I wrote for your prayers, but the pain disappeared by the time my request reached you. I have had no further trouble, and I cannot find words to express my gratitude to God and to you for your wonderful help. May your good work increase.—*N. T., Chicago, Ill.*

■ ■ SINCE writing you for prayers for a severe case of bronchitis, I am happy to report that I am much improved. The cough is almost gone and other distressing features have disappeared. I am stronger, more hopeful, and more grateful for my many blessings. I am praying for your success in all things.—*Mrs. E. R., Stigler, Okla.*

■ ■ I HAVE been ill with tuberculosis for six years, the last two of which I have been in bed. Some months ago a friend brought me some Unity literature and explained what a wonderful help the Unity teachings had been to her. At that time I was discouraged, more so than I had been at any time during my illness. After reading the booklets through I had the urge to write and pour out my heart to you. I did so and upon receiving your answer began to meditate on and use the affirmation inclosed. Each day as I repeated it over and over I felt that I must seek further for the wonderful Truth that you told me about in your letter. I must have begun to improve immediately upon writing you, for when my doctor came the next month he was amazed at the progress I had made.

Six months have passed since I first wrote you and I am definitely on the road to recovery. In just a few weeks I am to be up. It is all very wonderful, and you can see why I am so greatly indebted to you for teaching me the real meaning of prayer to God. I thank you from my heart for your help.—*T. M., Washington, D. C.*

★ ★ ★

FILLED WITH PLENTY

■ ■ I AM HAPPY to tell you that the prayers for the sale of our home brought a response beyond all our expectations. We were paid more than we expected, and we are thankful to God and to you for this successful termination. —*Mrs. C. F. C., St. Louis, Mo.*

■ ■ I FEEL THAT I am the happiest child of God in the universe, for I have found employment. The position fills my highest expectations, and the outlook for the future is shining. Words cannot express my appreciation for the wonderful way in which you have aided me in keeping my faith.—*J. M., Houston, Tex.*

■ ■ GOD BLESS you for your letters and help. I have been employed as a part-time teacher, and I thank God for it. Your letter of today brought such peace and contentment to me, and all worry left me. I know that I will be taken care of. God bless you all at Unity.—*Mrs. O. L. D., Tulsa, Okla.*

■ ■ PLEASE accept my deepest gratitude for your prayers in my behalf. Every one thinks I have been very "lucky" in securing a position this late in the season. I know that it is an answer to prayer. May God bless you constantly and abundantly.—*E. F., Palm Springs, Calif.*

■ ■ MANY, MANY thanks for your prayers for my prosperity. I have almost daily proof that God truly hears our prayers and answers them in His own way and through the most unexpected channels. My needs are met before

they really become needs. I am learning each day that the trials I meet will be taken care of and that God never forsakes me, no matter through what I am passing. My heartfelt thanks for all your kindness.—*Mrs. W. E. B., Flint, Mich.*

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HE SHALL HAVE ABUNDANCE

■ ■ EVERY TIME I use the prosperity bank drill I am blessed with more work and more money. I am very grateful for your teachings and help.—*R. D., Cleveland, Ohio.*

■ ■ THE UPLIFT I have received from the use of the prosperity bank drill has been marked, and I have sent for another bank to help spread the Truth through Unity wherever possible. My contact with Unity has helped me in many ways, and my financial condition is much improved owing to the bank drill.—*J. N., San Jose, Calif.*

■ ■ I CANNOT express the joy that is mine through the use of the prosperity bank drill and your prayers. They are like magic. Wonderful blessings are pouring into my life on every side. I am indeed grateful to God and to you all, and may He ever bless your wonderful work. —*L. J., Franklin Town, Jamaica, B. W. I.*

■ ■ I WANT to let you know how much good I have received through use of the prosperity bank drill. The day after I received my last bank I received two calls for work. I was placed in a most desirable position. I have at last found the peace and joy that I have long sought. I thank God for the Unity teachings that have helped me so much. God bless you all.—*B. C. A., Miami, Fla.*

■ ■ I HAVE used the prosperity bank drill for many months and can state truthfully that our financial con-

dition has greatly improved during this time. I am thankful for the privilege of using the bank and for the knowledge that I have working with me the group of willing, loyal workers devoted to Truth. May the Lord bless you each and every one.—*Mrs. S. P. K., Fresno, Calif.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ AGAIN I want to thank you for the time and patience you devote to me. These lessons mean more to me than you can realize. I study all the annotations closely. *Lessons in Truth* says that nothing but ignorance or willfulness can keep a person from having unlimited supply. I don't believe I'm willful, so I must be ignorant. I'm trying hard to remove the obstacle, whatever it is. God's greatest blessing on every branch of the Unity work is my constant prayer.—*Mrs. A. B. T., Troup, Tex.*

■ ■ I HAVE enjoyed all my lessons, but I think I have received more inspiration from this one than from any lesson before. It is encouraging to know that by pressing on we shall reach the goal of spiritual understanding in time. I am sure that I have fully grasped the meaning in each lesson, but evidently my understanding has been mostly intellectual. There is so much good in the lessons and much that I have known for a long time, but it seems I get a newer, broader meaning each time I go over them.—*A. S., Los Angeles, Calif.*

★ ★ ★

MY HELP COMETH FROM JEHOVAH

■ ■ WHEN THINGS seem to go wrong in the home, I turn to my UNITY magazine, and there I find the help and comfort that I seek. It discloses the secret of happiness. May God bless your wonderful efforts of love. —*M. W., San Jose, Calif.*

■ ■ LET ME thank you for the many inspiring mes-

sages that readers receive from your various periodicals. They are very helpful to me. When discouragement or doubt try to creep into my consciousness, an article from one of your magazines gives me renewed courage and a fresh start. My blessing on every worker at Unity.—*G. L., Albany, N. Y.*

★ ★ ★

FREE FROM CARES

■ ■ I APPEALED to you for help for my son, who had been drinking heavily. A day or so after you started praying for him he asked me if something could not be done to free him from this terrible habit. It was the first time he had ever expressed a wish for help. I could hardly believe my ears. This was several weeks ago, and he has not touched a drop. I know that God is leading him out of the darkness into the light of His love and understanding. May God bless you, dear friends.—*L. S., Chicago, Ill.*

■ ■ SEVERAL days ago I wrote and asked you for prayers in helping me to overcome timidity. The night after I wrote you I stood before an audience, freed from all fear, and gave two selections. Since that time I have given several readings, having the utmost confidence in myself. I am most grateful for your help.—*Mrs. R. G., Bellflower, Calif.*

★ ★ ★

COME . . . HEARKEN UNTO ME

■ ■ I ASKED for guidance in regard to my music and found a very good teacher for a moderate sum. It all seemed so easy, and I was led to it by a guiding hand, I know. I have had many blessings, and your help never fails.—*G. K., Los Angeles, Calif.*

■ ■ IT IS with heartfelt gratitude that I inclose a love offering. Your teachings have guided me, and I

am happy to say that they give a fine conception of a loving Father. The Spirit of truth is very much alive in your hearts. I wonder if you realize what a great blessing you are to the world? Your teachings cover everything necessary and they are wonderful.—*B. M., Nottingham, Notts, England.*

★ ★ ★

UNTO US A CHILD

■ ■ WHILE I was still in the hospital I wrote to thank you for your wonderful work and to tell you of the birth of my baby boy. I wish again to express my thanks for your prayers. In spite of predictions of disaster for me I am in better health than I have ever been. My baby is wonderful, and words cannot express my deep gratitude for your wonderful help to me and mine.—*Mrs. A. R., Mentor, Ohio.*

■ ■ MY BABY girl was born several weeks ago. I had a quick and easy delivery and I could hardly believe it was all over. I thoroughly enjoyed the maternity lessons, and I am so happy that God poured out His healing blessing upon me, through your help and prayers. I have been greatly strengthened by your never-failing help.—*Mrs. F. L. T., San Antonio, Tex.*

★ ★ ★

HIS TRUTH IS A SHIELD

■ ■ UNITY IS very necessary to me, for in its teachings I find help for every problem. Recently I drove to Florida and had a most wonderful answer to prayer. In Georgia it had rained, the roads were very slippery, and we skidded and turned completely over in a ditch full of water. I managed to get out and help my sister, and many persons came to our assistance—righted the car and picked up our belongings. We were not injured nor were any of our things damaged in any way. I am

telling you of this experience to show you how much faith I have in Unity teachings and prayer.—*Mrs. M. D., Daytona Beach, Fla.*

★ ★ ★

GIVE UNTO THE LORD

■ ■ I WANTED TO tithe for many weeks, but I hesitated because I felt I couldn't afford it. Last week, after sending in my first tithe, I received five dollars as a gift, and every day this week money has come to me. I have had more to spend this week than I ever had before. For this I thank God, who is the giver and the gift, and I will nevermore doubt that giving opens the way for more blessings. —*B. R., Venice, Calif.*

■ ■ SINCE STARTING to tithe we have been so richly blessed that my heart is singing a song of joy to our Father every minute of the time. I can never thank you enough for what you have done for me and my family. —*Mrs. J. M., Chico, Calif.*

★ ★ ★

STUDY TO BE QUIET

■ ■ I WISH TO THANK YOU from the bottom of my heart for your prayers for F——, who passed his examinations successfully. He began to improve in his work as soon as I had written to you. I also derive much benefit from my period of prayer with you each day. I am very grateful to you for your help.—*Mrs. W. L. S., Alleghany, Va.*

■ ■ I WROTE TO YOU for prayers that my son might pass his examinations. I am happy to say that he passed with a very good average, and it has encouraged him to continue his studies. I am very grateful to you for your wonderful help. May God bless you all.—*C. W., Ozone Park, N. Y.*

HELP . . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

You teach that all is good and that there is no evil. I can't say such things when I look around and see so much evil, disease, and suffering in the world. How can I teach my children that there is no evil when I see it on every hand?—*Question answered by Silent Unity.*

When we say, "All is good," we do not refer to the physical world, the plane of consciousness on which we now dwell, but to the world of Spirit created by God. We cannot help but believe that God's work is perfect. With all the faith that we possess we say of it, "All is good." To say that there is evil in God's world of Spirit is to say that He is evil, for He made it and all that is in it. We feel sure that you join us in saying of His work, "All is good." Unless the God whom we worship be evil, this must be true.

We do not mean, however, that everything that appears in this manifest world, this world of sensation in which we dwell, is good. We do not counsel you to teach that to your children. Indeed, you must teach them to distinguish the good from the bad and the true from the false, and to strive with all their heart to overcome evil and attain good. This is the whole purpose of our teaching: to help our friends to recognize that which is good and true and to fill their lives with it. We teach them to deny and overcome the false and evil. "Seek good, and not evil, that you may live."

Jesus Christ Himself condemned evil when He saw it.

He drove the money-changers from the temple and the demons (obsessions) from the bodies of men. We join Him in denouncing and driving out all false beliefs, for evil must be supplanted with good.

You say that you believe in a Devil who is the author of our evil. So do we, but not in an extraneous and supernatural being. The mortal or sense mind is the Devil. The real meaning of the Greek word that is translated in the English Bible as Devil is accuser or calumniator. In other words, evil comes from our giving ear to a calumniator or false witness. What could false witness be borne about? Obviously about only one thing: reality, God's perfectly created world.

By placing faith in the Devil, by believing in him and his calumny about reality, evil comes into our life.

In Spirit and in Truth, that is, in the perfect world created by God, all is good. Instead of listening to the lies of the Calumniator about this world, we must pay heed to the truths of God. We must keep our spiritual vision fixed upon the perfection that is the reality if we wish to see it become manifest upon earth. We are agreed on this point, are we not? You say the way to bring good into our life is to "keep our mind's eye fastened upon God continually." Very well, God is good, God and good are synonymous. To affirm good, to keep our mind fixed upon it, is equivalent to having faith in God.

The Devil has slyly managed to convince us that misery is our lot. We know however that this is not the truth and refuse to accept it. This is what we teach our followers. Do not accept evil. Deny it. Refuse to believe it is your lot. Instead turn to God and claim His perfection as your birthright.

Suppose you feel sick. Do we teach you to shrug resignedly and sigh, "Oh, well, all is good. So this sickness must be good for me"? Not at all. That is not Truth. We teach you that sickness is the result of your having

listened to the mortal mind and believed in its lies. We teach you that it cannot possibly exist in God's perfect world. Therefore we teach you to deny it and overcome it by turning to God, with whom is only good. God is health. Affirm your health, your oneness with God. Then it will become manifest.

The Adversary says, "The world is full of evil. Evil is your lot. You cannot escape it." God says, "My world is my perfect creation. I have filled it with good things, and all I have is yours." You may heed the words of either one, and according as you choose it will be manifested for you.

We do not teach that war, poverty, sickness, and death are good. We vigorously denounce them as not good. We say, these things do not represent the true state of affairs. They are not the true estate of man. They are a false representation that man has been led to accept by mortal mind, the truth being that God has created the world perfect. By fixing our faith in Him, by affirming His presence and the presence of His perfect creation, we manifest it.

★ ★ ★

> Has God a hand in earthquakes, floods, and storms that cause so much destruction in the earth and take so many lives? A couple in this neighborhood returned home one evening and found their home burned to the ground and their four children consumed. Would you say that God caused this suffering?—*Question answered by Silent Unity.*

The earth is a God creation. When we study the magnitude of His handiwork, we are awed not only by the beauty of His work but by the orderliness and precision of its operation. We do not question the seasons as they come and go, neither do we question night and day. Just as in God's plan no two persons are alike, so each part of the earth is different from every other. Some

parts are more habitable than others. However that has not deterred man from settling in places that are subject to extreme heat and cold, to earthquakes and floods. Rather has man been challenged by these conditions to build better and stronger habitations to withstand the assault of the elements, floods for instance. The earlier settlers found that the flood region usually is very fertile land, so they built close to the rivers that overflowed their banks each year. Because this phenomenon was natural man did not cry out to God in his distress when it was costly and lives were lost. He has gradually overcome the handicap by using his God-given intelligence to build dams, dikes, and channels, thus harnessing nature's power to work for him rather than against him.

Nature is ever renewing, rebuilding, and restoring itself, and man in his forward progress is doing likewise. We do learn this glorious lesson from the trials that beset our pathway. We are the master of our destiny and when we work with God, He works with us.

Fires are usually the result of a person's carelessness. So you see that God did not send the fire to destroy the family you mention. We are not immune to the effects of our neglect.

The 91st Psalm beautifully expresses the protection that we receive when we use the power of God rightly. We trust that you will feel the overshadowing and protecting power of God's love as you meditate upon the Psalmist's words.

And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places.—ISAIAH

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

UNITY TRAINING SCHOOL BEGINS ITS SIXTH YEAR

The sixth session of the Unity Training School opens June 1, the month when Unity Farm is especially beautiful. Come and enjoy the Farm at its best while you store your mind with Truth that can make of your life "a thing of beauty." During the first term, June 1 to June 26, the following courses will be taught:

Instructor	Subject
Charles and Cora Fillmore	Christian Healing
Richard Lynch	Knowledge of Truth
Francis J. Gable	Sermon on the Mount
Paul Rigby	Origin of Scripture
Celia C. Ayers	Lessons in Truth
Norma Knight Jones	Prosperity Law
Margaret Norwood	The Silence

Not only from the standpoint of instruction but in every other way efforts will be made to give the students of the 1936 session the greatest benefits possible. The matter of food is always important, and the Tea Room, now under new management, plans to serve meals that are delightful and satisfying as well as inexpensive. Many events of interest are planned for the evening hour at the open-air amphitheater. One of the most enjoyable features in this connection is the Sunday evening service, which includes a talk by Francis J. Gable, followed by a Unity band concert under the direction of Carl Frangkiser.

If you plan to attend during the first term, please register in advance of the opening date, so as to make sure of your living accommodations and of being settled in time for the first classes. If you do not have the School prospectus, write for it now. Address your letter to Unity Training School, 917 Tracy, Kansas City, Mo.

IMPORTANCE OF WRITTEN WORK

The value of writing out what one has studied is brought out in this comment by a student of the Unity Correspondence Course. She says:

"After I prepared Lesson 1, I realized how just hearing the word does not suffice. You think you know it all right, but when you come to write it down, you find it too abstract and intangible. But once you acquire the ability to feel, live, vision, and know these truths, writing about them is not difficult."

The Unity Correspondence Course for home study requires that you master each lesson and try to live it before attempting to write out the answers to the questions that accompany it. That it is of increasing benefit to students is evidenced in the many fine letters that we receive from them. Perhaps you would like to look into the course and find out what it can do for you. Write to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo., for full information.

GLAD SOME ONE THINKS OF THEM

The matron of a home for epileptic girls wrote to Silent-70 and inclosed some letters from the girls themselves saying thank-you for literature that has been sent to them. Some mentioned their enjoyment of *Progress* and of treasure-mapping. Others were delighted with *Wee Wisdom*. One of these wrote as follows:

"You don't know how lonely we were until you sent us these magazines. They cheered us up, and we enjoyed them very much. We are very glad that some one thinks of us."

This is the mission of Silent-70, to think of the ones in this world who need cheering up. Silent-70 distributes Unity literature free of charge to institutions of all kinds, and your love gifts make this great work possible.

This month

IN OTHER UNITY PERIODICALS + + +

GUARD YOUR DREAMS

In your enthusiasm about an idea did you ever speak of it to another only to find him unsympathetic? And then did you not immediately wish that you had kept silent? Obviously Kathleen Winifred Welch had such an experience, for in "The Strength of Silence," published in *Progress* this month, she offers suggestions to help you guard your dreams until, through your prayers and efforts, they come true. Look for her article.

REVENGE THAT PROVED A BOOST

A serious quarrel threatened to break up the performance of the amateur circus. On the eve of the event Tommy Fields got the idea that his old white goat, "Whiskers," should be on the program, and he was vigorously opposed by Jim Sears who declared that Whiskers was no good at tricks. The quarrel was smoothed over but not settled. The next afternoon when Jim was giving his bicycle act with a pet bear riding on the handle bars Tommy burst into the ring, a strange figure in white, riding in a cart drawn by a goat. Things began to happen, but not as Tommy had planned. Boys and girls will enjoy this story in June *Wee Wisdom*. "Whiskers Steals the Circus" was written by Eleanor Hammond.

A SERIES ON FAITH

What kind of faith have you, temporary faith that results in mere temporary demonstrations, or understanding faith, a mighty power that is always active and ready to be used? Frances W. Foulks discusses both kinds in her new three-part series "According to Your Faith" to begin in *Weekly Unity* this month. She explains how to release the faith activity within you, how to increase it, and couple it with power. She brings you some new and practical thoughts on a most important phase of Truth.

MORE PRECIOUS THAN GOLD

Things had grown steadily worse for Don and Bess, and now it seemed as if they would lose their home. And right then they were ready to give God a chance, to put their faith in a power greater than their own. How they put Truth to the test and proved it to their utmost satisfaction is told by Hugh King Harris in the June issue of *Good Business*. The title of his story is "More Precious than Gold."

THE PERFECT PRAYER

The Lord's Prayer has been given us as an example of a perfect prayer. Have you ever considered why this is such an outstanding prayer, what quality it has that distinguishes it? F. B. Whitney brings this out in an article in the June number of *Unity Daily Word*. He shows why many prayers fail to receive an answer, and points out how students of Truth can find a new and unlimited power in prayer. The title of his arresting article is "The Prayer without an If."

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

N Long Beach—Blakeney, Mellie, Unity, 1128 Artesia

Oakland—Emery, Rose, Unity Cen, Ebell Club bldg; Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider. M., Unity, 14550 Victory

Whittier—Newman, L., Unity, 410 S. Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E. Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

Moline—Richardson, G., Unity, 1907 7th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, G., Lafayette bldg

KANSAS

Topeka—Pfouts, H., Unity, Jayhawk hotel

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Phoenix hotel

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc. 913 Tracy

St Joseph—Morgan, Rex, Unity, 12th & Felix

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 5205 S. Grand; Abbott, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, Baxter hotel

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Schopf Mabel, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

New York—Lynch, Richard, 10 E 43d

Rochester—Meyer, Louis E. and Ethel, Unity, Taylor bldg

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Canton—Maloney, Jessie, Unity, 203 6th st N W
Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., Oakley Unity Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity, 305 E Franklin
Fort Worth—Truesdell, N., Unity, Dan Waggoner bldg
Houston—Brass, L., Unity, Milam bldg
San Antonio—Myles, Mary, Unity, Maverick bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 2026 Ave. C, Scottsbluff, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, 2039 Chestnut, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, G., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton N. Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Richardson bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave
Tucson—Divine Truth Inst. 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Truth Cen, Southern hotel
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S. Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 927 Austin; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S. Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The

Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assn, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Cen, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen, (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Unity class, Piedmont hotel; Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 122½ Idaho

ILLINOIS

Chicago—Unity Study Cl (col), 5105 Michigan; South Side Cl (col), 4307 S Mich; Unity Home of Truth, 116 S Michigan
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th St
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga
White Plains—Unity Cl, Roger Smith hotel

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Unity Cen, Continental bldg; Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th Ave W
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—Unity Cen, 36 & 37 Upper Thames st; L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

In the parable of the talents why was one servant severely reprimanded because he had hidden his talent instead of putting it to use? And why was his one talent taken from him and given to the servant who had doubled the five talents left in his keeping? At first glance this would seem a bit unfair and our sympathy is all with the servant who lost his talent. But there is a principle of Truth back of it, the unchangeableness of which is our greatest safeguard and human hope. Dana Gatlin will discuss this principle in the July number of *Unity*. Watch for her article. Its title is "Buried Talents."

Do You Have a Favorite?

What is your favorite Bible story? The dramatic life of Joseph, the appealing story of Ruth, or the tragic experience of Ada, Jephthah's only daughter? Doubtless you are familiar with these stories. If you are not, now is a good time for you to become acquainted with them as well as with the many other stories in the Bible.

For reading and study you will want a Bible that contains an index, full references, and is self-pronouncing. Let the Nelson Teachers' Bible (American Standard Version) be your choice. It meets all these requirements and is attractively bound.

Picture of Mrs. Fillmore

Because of their love for the mother of Unity, the workers at Unity headquarters not long ago purchased a very fine painting of Myrtle Fillmore. In order that Unity readers everywhere might have a part in this picture, a reproduction of it in color was included in the book *Letters of Myrtle Fillmore*, which has just been published. A review of the book appears in this issue.

It is through the support of friends like Mrs. M. S. of California that for more than a year subscriptions for *Unity Daily Word* in Braille, grade 1½, have gone to the blind without charge. She writes: "I am inclosing a love offering for the fund to send *Unity Daily Word* to those who read Braille. I have long thought this a lovely thing for you to do and I wish to contribute to this cause."

Unity Daily Word is the only metaphysical magazine in Braille, so the demand for such a magazine is great. Your support enables us to supply it, and we have the utmost faith that through your co-operation this good work of sharing the Truth message with the blind will continue.

Summer Lecture Tour

Ernest C. Wilson, editor in chief of Unity publications, and pastor of the Unity Society, will start for the Hawaiian Islands in June. Mr. Wilson will tour the islands and will conduct classes in Honolulu; and on his return trip he will speak in Oakland and San Francisco.

Good Gifts Are for You

"We can expect Spirit to give us things in kind, spiritual gifts," says Genevieve Courtney Maurer in her book *The Christ Way of Living.* But you may be wanting a car, a new home, good clothes, and the like. Can these be called spiritual gifts? Let Mrs. Maurer explain how to link the material with the spiritual and bring it into visibility. She does this in the chapter "Spiritual Understanding."

Joseph was the proud owner of a coat of many colors given to him by his father Jacob. Was this just a colorful garment for Joseph's delight, or was there something significant about such a coat? Charles Fillmore brings out a point in this connection that may be new to you. Turn to page 153 of his book *Mysteries of Genesis* and read what he has to say. Mr. Fillmore's book is a metaphysical interpretation of the Book of Genesis, which you will appreciate more than ever when you have studied *Mysteries of Genesis.*

Share with a Friend

This issue of *Unity* brings you the first installment of the four-part story "When God Has His Way." It is a true story and a gripping one, written by a woman whose financial problems might have been yours or those of any other woman. How she and her husband solved these problems with the help of Truth is bound to bring new inspiration to any one who is beset with similar difficulties. Read the first installment, then think of your various friends. Among them may be one who needs just the help this story brings. Send him a subscription for *Unity* beginning with the June number. This is your opportunity to do him a real service, and it will cost you only $1.

This is graduation time in schools and colleges, and doubtless you have friends or friends with children whom you want to remember with a gift. *Wee Wisdom* for the grade school graduate and *Progress* for the high school graduate would be appropriate. To the college graduate send *Weekly Unity, Unity, Unity Daily Word, Good Business,* or *Progress,* any one of which will help him to achieve his goal in life. Unity periodicals help to bring joy into one's ongoing, and they are inexpensive. They cost only $1 a year each.

In his book *Christian Healing* Charles Fillmore uses this actual occurrence as an illustration of the power of imagination: "A lady watched her little daughter pass through a heavy iron gate. The gate swung shut and the mother imagined that it had caught and crushed the little one's fingers. But the child had withdrawn her fingers before the gate struck. The mother felt pain in her own hand, and the next day she found a dark streak across her fingers, in the place where she had imagined that the child's had been crushed."

It is gratifying to know that the imagination that causes such ill effects on the body can be used to bring forth manifestations of good. Read chapter 9 in *Christian Healing* and find out for yourself just how "through the power of the imagination we impress upon the body the concepts of the mind."

Letters of Myrtle Fillmore

Myrtle Fillmore, mother of the Unity movement, throughout the years of her ministry corresponded with thousands of people, for her advice was eagerly sought. Excerpts from her letters have been selected and compiled by Frances W. Foulks, a close associate of Mrs. Fillmore's, and they are now presented in the book *Letters of Myrtle Fillmore*.

You cannot read very far without being impressed by the simplicity and depth of Myrtle Fillmore's faith in a higher power and by her deep humility in telling what she and Charles Fillmore accomplished through the exercise of that faith.

Mrs. Fillmore was especially anxious that Jesus Christ be recognized as "the source of our light and the application of His teaching as the way of life." She advocated always a loving tolerance toward others and their beliefs.

In this book you will find Mrs. Fillmore's ideas about prayer, healing, development of the faculties, the subconsciousness, and other phases of Truth, which she was highly fitted to teach. On the other hand the everyday things of life delighted her, and you glimpse the feminine side of her in her shy admission that she did not get to keep house as much as she liked, and so she enjoyed removing the dishes after a meal, washing and drying them and placing them in orderly rows in the china closet. Her exalted attitude toward maternity proclaims the warm mother heart in her, and her advice to married people, with which the book closes, is a living testimony to the loving qualities that endeared Mrs. Fillmore to every one whose life touched hers.

After demonstrating a position a Truth student found that she was inclined to be nervous about her new work. In desperation she turned to *Lessons in Truth*, and as she read she found the realization that God is all. Since then she says: "In the four years I have been working, never once have I thought about lacking poise and understanding."

Like thousands of others, this student has found *Lessons in Truth* a source of help, and if you do not already have a copy you will profit by sending for it right away. *Lessons in Truth* is the starting point for those seeking guidance through Truth and it is ready to serve you.

Unity Books and Booklets

For Beginners	Caroline Napier — *English* or *German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners — *Spanish*, $.10; *German*	.25
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	*Letters of Myrtle Fillmore — flexible $2; cloth	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	*Master Class Lessons — flexible $2; cloth	1.00
	Miscellaneous Writings — flexible $2; cloth	1.00
	Miscellaneous Writings — *Italian, French, German*	.75
	Unity Statement of Faith	.10
	*Working with God — flexible $2; cloth	1.00
On Healing	Christian Healing — flexible $2; cloth	1.00
	Christian Healing — *French*, $.75; *German*	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. — flexible $2; cloth	1.00
On the Silence	Methods of Meditation	.25
	The Silence	.50
Pertaining to the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	Truth in the Home	.50
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	Beginning Again	.25
	Christ Way of Living, The — *German*, $.75; *English*	.50
	Faith That Removes Mountains — *German*	.25
	Finding the Christ	.25
	Finding the Christ — *German, Spanish, Swedish*	.25
	*Mightier than Circumstance — flexible $2; cloth	1.00
	Open Doors — flexible $2; cloth	1.00
Devotional	All Things Made New — cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Truth in Song	.50
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	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	*Mysteries of Genesis — flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth — flexible $2; cloth	1.00
	Twelve Powers of Man, The — flexible $2; cloth	1.00
	*Usable Truth — flexible $2; cloth	1.00
	What Are You? — *German* or *English*, cloth	1.00
Greeting Booklets	Holy Bread	.10
	Song of Life, The	.10
	*Twenty-Four Golden Hours	.10
	Where Blessings Begin	.10
	Where I Am King	.10
	(20 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
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*Latest Unity publications

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